Śrī Madhva Siddhānta Onnāhinī Sabhā Publication No. 143

श्री विष्णुसहस्रनाम भाष्य संग्रहार्थः

Śrī Vishṇusahasranāma Bhāshya Saṅgrahārtha

Part [illegible] (802 to 908 Names) &

HARIKATHĀMṚTA SĀRA

BIMBA APAROKSHA SANDHI

॥ श्रीमदानन्दतीर्थभगवत्पादाचार्याः ॥

Śrī Madhva Siddhānta Onnāhinī Sabhā

TIRUCHANUR - 517 503 (Near Tirupati, A.P.)

2004

श्री श्री १००८ श्री सुधिनिधितीर्थ महाप्रभुः

ईरोड

Śrī Śrī 1008 Śrī Sudhinidhi Tirtha Ma[illegible]n

Erode

[1885 A.D. to 1906 A.D.]

सुगुणतीर्थकराब्जोत्थः ज्ञानवैराग्यसागरः ।
सुधिनिधितीर्थः सन्तापान् हन्तु सन्ततम् ॥

॥ श्री ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्री विष्णुसहस्रनाम भाष्य संग्रहार्थः

नवमः भागः — Part IX

Śrī Vishṇusahasranāma Bhāshya Saṅgrahārtha

(उद्भवः to स्वस्तिदक्षिणः)

[802 — 908]

&

हरिकथामृतसारः

बिंबापरोक्षसन्धिः

HARIKATHĀMṚTA SĀRA

Bimba Aparoksha Sandhi

By

Tāmraparṇī Subbāchār Rāghavendran, M.A, B.L.

(T. S. Rāghavendran, Advocate, Coimbatore)

Śrī Madhva Siddhānta Onnāhinī Sabhā

TIRUCHANUR - 517 503

(Near Tirupati, A.P.)

Śrī Vishṇusahasranāma Bhāshya Saṅgrahārtha — Part IX & Harikathāmṛtasāra — Bimba Aparoksha Sandhi

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Publisher's Note

We are extremely happy and as a matter of fact there is no limit for our joy and happiness for this 143rd publication – "Śrī Vishṇusahasranāma Bhāshya Saṅgrahārtha" Part – IX & "Harikathāmṛtasāra — Bimba Aparoksha Sandhi".

Our Joint Secretary Śrī T. S. Rāghavendran M.A., B.L., Advocate has written this book by taking each name of Śrī Viṣṇu in detail and has explained the reasons in brief for the applicability of such names to Him. When Śrī Vishṇu Sahasranāma is recited by understanding such meanings, the puṇya gained will be great and vast. As a matter of fact, this is the main intention of the author in writing 9 volumes thus far. With one more part, the famous Grantha comes to a conclusion by the Grace of Śrī Hri-Vāyugaḷu.

The learned author has taken very large and huge considerable pains for writing this book and if a devotee reads carefully this book his bhakti towards Śrī Hari-Vāyugalu will increase to a very large extent and this is the only and proper way to attain Moksha. Śrī T. S. Rāghavendran has given very elaborate notes and explanation so that the devotees reading this book will have the benefit of full and complete meanings and authorities with which the great author has written this book.

Śrī T. S. Rāghavendran, (Popularly known as T.S.R.) who is also my Vidyā-Guru, is a highly devoted humble and sincere scholar. He has been well traditionally and systematically trained by his father and Vidyā-Guru Tāmraparṇi Śrī D. V. Subbāchār, a star in the sky of Dwaita Vedānta, for a number of years. His Guru felt extremely happy at the humble achievements and growth of his son-śiṣya and blessed and ordered him to workout plans and schemes, so that the works of Śrīmad Āchārya and his followers can be carried to the ordinary devoted public who may not be

able to read the original works due to multivarious handicaps. Following the mandate of his father sincerely and in an humble way, Śrī T. S. Rāghavendran, working round the clock, to fulfill the promise made to his father and Vidyā-Guru. This humble Śrī T.S.R. is achieving the results by Śrī Hari-Vāyugalu's grace step by step.

Śrī T.S.R. has to be thanked by one and all through out the world for his very sincere and highly dedicated devoted service to the world of Vedānta and Dwaita religion in particular.

The most noteworthy point is, that, he never aspires anything even in mind in return of worldly gain at all. All that he humbly wishes that the devoted readers should amass virtues and should obtain the grace of Śrī Hari-Vāyugalu and thereby he obtains a share in it, and he feels highly satisfied and feels immensely joyful and thanking Hari-Vāyugalu for having chosen him for this great noble task. S. M. S. O. Sabhā and the entire world of Vedānta, should always be indebted to him for such selfless great services rendered.

Incidentally Śrī. T. S. Rāghavendran, has written and published 87 works which are listed below. They are most useful and essential now and are connected to topics of large interest to the devoted truth-seekers. This is the only way to march towards spiritual path to Moksha and these works are hailed throughout the world. **These works are the need of the hour for devotees.**

The publications are :

(1) श्री वायुतत्त्वमहिमा – Unique Glory of Śrī Vāyu-Tattwa 1992

(2) अचिन्त्यशक्तिविचारः – Incomprehensible and Extra-ordinary Power of Lord Nārāyaṇa 1994

(3) जीवकर्तृत्ववादविचारः – Action or Agency of the soul 1995

(4) भगवद्गीतायां अवक्षेपकाः – Quiz in Bhagavad Gītā 1995

(5) गीतायथार्थभावसङ्ग्रहः – अर्जुनविषादयोगः – प्रथमोऽध्यायः – Authentic Elucidation of Gītā – I Chapter – Arjuna's Mental Distress

(6) हरिः परतरः – Hari is Supreme. 1995

(7) गीतायथार्थभावसङ्ग्रहः – साङ्ख्यं = ज्ञानं – श्लोकाः १-३८
Authentic Elucidation of Gītā – II Chapter Part I
Sāṅkhyam = Knowledge. Verses 1 to 38 1996

(8) गीतायथार्थभावसङ्ग्रहः – द्वितीयोऽध्यायः – योगः = उपायः – श्लोकाः ३९-७२
Authentic Elucidation of Gītā-II Chapter, Part II
Yoga = Means. Verses 39-72 1996

(9) श्रीमन्महाभारततात्पर्यनिर्णयः – अष्टादशोऽध्यायः (1 to 170 श्लोकाः)
पाण्डवदिग्विजयः - Mahābhārata Tātparya Nirṇaya, 18th Chapter.
Verses - 1 to 170. Tour of Pāndavās. English Translation 1996

(10) सत्यं जगत् – World is Real 1996

(11) **Gitavil Puriyada Pudirgals** (in Tamil-SMSO Publication) 1996

(12) श्रीनिवास-विवाह-प्रशंसनम् –
Glories of Lord Śrīnivāsa's Marriage (450 Verses) 1997

(13) श्रीमन्महाभारततात्पर्यनिर्णयः – दशमोऽध्यायः –
श्री वेदव्यास अवतारः (Ślokas 1 to 88) 1997

(14) श्रीमद्यमकभारतम् – Yamaka Bhāratam 1997

(15) तत्त्वतो भेदः – Difference is Real 1997

(16) श्रीमन्महाभारततात्पर्यनिर्णयः – 11th Chapter
श्रीकृष्णचरिते अंशावतरणम् (1-237 Ślokas) 1998

(17) श्रीमन्महाभारततात्पर्यनिर्णयः – 29th and 30th Chapter
(Samastadharmanirṇaya and Aśwamedhika) 1998

(18) श्रीमन्महाभारततात्पर्यनिर्णयः –
20th Chapter (Ślokas 1 - 246) 1998

(40) हरिकथामृतसार – मंगलसन्धिः –
Harikathāmṛta Sāra - Maṅgaḷa Sandhi 2002

(41) ब्रह्मतर्कवैभवम् – Glories of Brahma Tarka 2001

(42) हरिकथामृतसार – करुणासन्धिः –
Harikathāmṛta Sāra - Karuṇā Sandhi 2002

(43) **Śrī Viṣṇu Sahasranāma Bhāṣya Saṅgrahārtha**
Part - II (107 to 202 names) 2002

(44) तीर्थप्रबन्धः – उत्तरप्रबन्धः –
Tīrtha Prabandha - Uttara Prabandha 2002

(45) तीर्थप्रबन्धः – पूर्वप्रबन्धः –
Tīrtha Prabandha - Pūrva Prabandha 2002

(46) **Sangraha Ramayanam** – (Tamil)
(Bala & Ayodhya Khandas) 2002

(47) हरिकथामृतसार – व्याप्ति-भोजन-सन्धी –
Harikathāmṛta Sāra - Vyāpti & Bhojana-Sandhīs 2002

(48) तीर्थप्रबन्धः – दक्षिणप्रबन्धः –
Tīrtha Prabandha - Dakshiṇa Prabandha 2002

(49) विभूतितत्त्व – Vibhūti Tattwa – Bhagavad-Gītā 10th
Adhyāya, Bhāgavata - 11th Skandha - 16th Adhyāya,
Vāyu Purāṇa - Māgha Māsa Māhātmya 1st Adhyāya,
and Harikathāmṛta Sara - Vibhūti Sandhi 2002

(50) सुधासंग्रहः – In Sanskrit by Tāmraparṇī
Śrī D. V. Subbāchār and English by
T. S. Rāghavendran for the first Adhikaraṇa
"Jijñāsādhikaraṇam" of 88 verses in Anuvyākhyāna 2002

(51) हरिकथामृतसार – पंचमहायज्ञसन्धिः तथा पंचतन्मात्रसन्धिः – 6th & 7th
Pañcha Mahāyajña Sandhi & Pañcha Tanmātra Sandhī 2002

(52) तात्पर्यचन्द्रिकायाः असदृशमहिमा –
Unparallel Mahimās of Tātparya Chandrikā 2002

(65) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - IV (306 to 400 names) 2002

(66) ब्रह्मसूत्रभाष्ये साधनाध्याये अपरोक्षज्ञानपादः – Brahmasūtra Bhāshya - Sādhanādhyāya - Aparoksha Jñāna Pāda 2003

(67) ब्रह्मसूत्रभाष्ये साधनाध्याये उपासनापादः –
Brahmasūtra Bhāshya - Sādhanādhyāya Upāsanā Pāda 2003

(68) ब्रह्मसूत्रभाष्ये साधनाध्याये वैराग्यपादः –
Brahmasūtra Bhāshya - Sādhanādhyāya Vairāgya Pāda 2003

(69) ब्रह्मसूत्रभाष्ये अविरोधाध्याये युक्तिपादः –
Brahmasūtra Bhāshya - Avirodhādhyāya Yukti Pāda 2003

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Part - VI (503 to 608 names) 2003

(72) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः ४ तः ७ –
Mahābhārata Tātparya Nirṇya - Chapter 4 to 7 2003

(73) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः ८ तथा ९ –
Mahābhārata Tātparya Nirṇya - Chapter 8 & 9 2003

(74) श्री विष्णुतीर्थ महाप्रभोः कृतयः –
Works of Śrī Viṣṇutīrtha Mahāprabhu 2003

(75) महालक्ष्म्याः महिमा –
Mahimās of Mahālakshmī 2003

(76) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - VII (609 to 701 names) 2003

(77) श्री विजयीन्द्रमहाप्रभोः चरित्रं कृतयश्च –
Life and works of Śrī Vijayīndra Mahāprabhu 2003

(78) रुक्मिणी कल्याणम् –
Rukminī Kalyāṇam 2003

(79) हरिकथामृतसार – कल्पसाधनसन्धिः –
Harikathāmṛta Sāra - Kalpasādhana Sandhi 2003

(80) युक्तिमल्लिका – गुणसौरभम् – १ (श्लोकाः १ – १३१) 2003
Yuktimallikā — Guṇasaurabham Part - I (Śloka 1 to 131)

(81) हरिकथामृतसार – भक्तापराधसहिष्णुसन्धिः –
Harikathāmṛta Sāra - Bhaktāparādha Sahiṣṇu Sandhi 2003

(82) मन्दहास-हसन-तात्पर्यसंग्रहः, वनभोजनमाहात्म्यं च –
Significance of Smile and Laughter and
Vanabhojana Māhātmyam 2003

(83) द्वादशस्तोत्रम् (स्तोत्रचूडामणिमाला) प्रथमोऽध्यायः –
Dwādaśa Stotram — First Adhyāya 2004

(84) ब्रह्मसूत्रभाष्ये अविरोधाध्याये समयपादः –
Brahmasūtra Bhāshya - Avirodhādhyāya Samaya Pāda 2004

(85) सदाचारस्मृतिः – Sadāchāra Smṛti 2004

(86) विष्णुसहस्रनामभाष्यसंग्रहार्थः — अष्टमः भागः (७०२ तः ८०१ नामानि)
Śrī Viṣṇu Sahasranāma Bhāṣya Saṅgrahārtha
Part - VIII (702 to 801 names) &
हरिकथामृतसार – नामस्मरणसन्धिः –
Harikathāmṛta Sāra - Nāmasmaraṇa Sandhi 2004

(87) आथर्वणोपनिषद् – (मुंडकोपनिषद्) (सर्ववेदसारः)
ĀTHARVAṆA UPANISHAD
(Muṇḍaka Upanishad) (Quint Essence of Vedas) 2004

I am very grateful to my Vidyā-Guru Śrī T. S. Rāghavendran, for rendering such vast help in spite of his busy schedule.

SMSO Sabhā is very grateful and always indebted to the family members of Śrī M. P. Ranganathan and also to Śrī B. G. Ramakrishnan, for donating for the entire cost of the publication of

this book in memory of Śrī M. P. Ranganathan, Prop : Śrī Rajeshwari Hall, Rāja Street, Coibatore - 1.

I am personally very grateful for the noble donors and also in the capacity of Secreatary of SMSO Sabhā, I thank them all and pray before Lord Śrī Veṅkaṭeśwara for their welfare always.

Śrī Dhananjaya Warkhedkar of Sudhā Mudraṇa has to be thanked profusely for his dedicated hard work and for having completed this work in record time as well as for the elegant and neat printing.

May Lord Śrī Hari-Vāyugalu bless us to render more and more humble dedicated service to the cause of the great Dwaita Vedānta which is the only Truth based on the Apourusheya Vedas and supported by all Sadāgamas.

Tiruppur
15.4.2004, Thursday
Taraṇa Saṁvatsara
Chaitra Kṛṣṇa Ekādaśī
Holy Arādhanā day of
Śrī Śrī 1008 Śrī Satyavijaya Tīrtha Mahān
Satya Vijaya Nagaram, Arni, Tamilṅadu.

R. Ananthan, B.Sc., FCA
Chartered Accountant
Hon. Secretary
S.M.S.O. Sabha
Tiruchanur.

सत्यपूर्णाम्बुधेर्जातो विद्वज्जनविजृम्भितः ।
धनीध्वंसीतुनस्तापं श्रीसत्यविजयोडुपः ॥

Introduction in brief by the
AUTHOR

By the Extraordinary Grace of Śrī Hari Vāyugalu and by the grace of my Guru, Tapasvi and Vairāgya Mūrty and Great Jñānī and Head of Śrī Uttarādi Muṭṭ, Śrī Śrī 1008 Śrī Satyātma Tīrtha Śrīpādaṅgaḷavaru and by the special blessings of my father, mentor, Guru, Tāmraparṇi, Śrī D. V. Subbāchār, B.A. F.C.A., Chartered Accountant, Coimbatore, this very humble author was able to submit so far 87 books before the truth-seekers of the world as listed in the Publisher's note.

The present 88th book relates to Śrī Vishṇu Sahasranāma Bhāshya Saṅgrahārtha Part IX dealing with the names of Śrī Vishṇu from 802 to 908. When the name of Lord Śrī Vishṇu is uttered without knowing the meaning, it would bring lot of virtues. When the meaning is known, it would bring still very large and vast puṇya to the devotee. That too, when it is connected to the holy works of Śrīmad Āchārya and then recited, **the phala is nothing short of achieving Moksha**. With this main intention only, all these books are written by this humble author.

In addition to this, this humble book also contains "Harikathāmṛta Sāra — Bimba Aparoksha Sandhi" 31 Ślokas by the Great Śrī Śrī Jagannātha Dāsaru.

Finally, this humble work is submitted at the Lotus pādas of Mahān Śrī Sudhinidhi Tīrtha Śrīpādaṅgaḷavaru, Erode.

Śrī Śrī 1008 Śrī Sudhinidhi Tīrtha Mahān

Erode, Tamilnadu

Śrī Sudhinidhi Tīrtha Śrīpādaṅgaḷavaru is the 31st disciple of Śrī Madhvāchārya. He is in the lineage of Śrī Padmanābhatīrtharu

of Śrī Śrīpādarāja Muṭṭ. He is the 23rd disciple from Śrī Śrīpādarāja and a direct disciple of Śrī Sujñānanidhi Tīrtha Śrīpādaṅgaḷavaru. He is familiarly known by his Pūrvāshrama name as "Hariappāchār Swāmīji". Śrī Shyāmāchār was his father, his maternal grandfather Śrī Hebbani Śeshāchārya, his uncle Śrī Veṅkaṭarāmāchār and later became his father-in-law, were all Pīṭhādhipatis and predecessors of Śrī Sudhinidhi Tīrtha Swāmījī.

Hebbani a small village in Mulbagal taluk was the native village of his ancestors. They were born and brought up at Hebbani a village known for Brāhmin domination. The village has two temples one for śaivites. i.e., Śiva and another for Vishṇavites i.e., Keshavanārāyaṇa. Hariappāchār took his early studies from his father at Hebbani village, later with his maternal grand father and also the Pīṭhādhipati of Śrī Śrīpādarāja Muṭṭ. He had his higher studies with Śeshāchār, son of Subbaṇṇāchār of Holvanahalli, a village in Koratagere Taluk of Tumkur dist. Brāhmin families of both the villages had a sort of understanding, a close relation existed between them.

Mulbagal a place for many historical temples and an abode for many schools of Indian philosophical thought. every house in agrahāra was a study centre till a few decades back. Entry into agrahāra sound the Sanskrit teachings of scholars. Depressed could have solace in the midst of the locality. All Every individual were cordial and co-operative to each other. Many Sādhus, Saints and Ṛshis in and around this town, had their own hermitage had built temples of their choice. One such was Vināyaka temple at Kurudumale a modern name to Kudumale, wherein a beautiful Vināyāka on a Sāligrāma stone of more than 12 feet height was installed, it is a great sight for the devotees. The then Mahārāja of Mysore visited this place often to perform Pūjā at the commencement of all his work.

Śrī Ānandatīrtharu (Śrī Madhvāchārya) had visited this town and stayed here for a day on his way to Tirupati for observance of Chāturmāsya. Veṅkaṭagiri Māhātmya book gives the description of this incident. He had blessed the place by visiting the old temples like Viṭṭhalanārāyaṇa, Prasanna Someśwara and Arjuna Pratishṭha Āñjaneya.

The tradition and practice was such that on the occassion of the car festival, Pīṭhādhipatis of Śrī Śrīpādarāja Muṭṭ must offer the first pūja to deity in car and pull the car a few yards, later on the public were allowed to offer their Pūjā. Mulbāgal is known as Mūḍala Bāgilu — an eastern gate to Tirupati.

Śrī Viṭṭhalanārāyaṇa Swāmy is another idol of Pāṇḍuraṅga Viṭṭhala of Panḍharapur. At the time of muslim invasion the idol of Pāṇḍuraṅga Viṭṭhala was brought here and kept in this temple for safety and security for several years until Śrī Śrīpādarāja entered Mulbagal. Then they carved an identical Viṭṭhalamūrty and kept here and the original Pāṇḍuraṅga idol was taken back to Pandharapur (A stone inscription near Mahādwāra of the temple does explain this).

Śrī Arjunapratishṭha Mukhyaprāṇa is a purāṇic deity. Purāṇas say that after the Mahābhārata war the Āñjaneya found in the flag of the chariot of Arjuna was installed here. A big Āñjaneya of about 15 feet height is worshipped everyday with a talampoo uninterrupted in all seasons.

Many sages have worshipped Swayamvyakta Śrī Someśwara Swāmy. Īśwara here was worshipped by Śrī Padmanābha Tīrtharu on his visit to Mulbāgal. Śrīpādarāja and all the saints of Śrīpāda-rāja Mutt too have worshipped. Even to day the first pūjā is offered by Śrīpādarāja Mutt on all special occassions.

Every brāhmin house in agrahāra were to be a Gurukula, rich in vedic vibrations. There existed a power to convert a layman

into an educated, what to say about an intelligent. These were the circumstances when Śrī Hariappāchār was a student. He was an inborn genius and could complete his course in a very short time. He required a person to brush his knowledge and enrich intellect.

Śrī Veṅkaṭaramaṇāchār maternal uncle of Hariappāchār had two sons and two daughters, Śeshāchār, Śrīnivāsāchār, Rukkammā and Laksmīammal. Śrī Hariappachar married Rukkammā, Veṅkaṭaramaṇāchār's last brother had no issue, hence he adopted Śrīnivāsāchār, Lakshmī Ammal was married to one Bhavāni Kṛshṇāchār son of Bhavāni Nārāyaṇachār. (Suguṇanidhi Swāmigaḷu a great leveller, who merged Oḍapaḷḷi Mutt with main Mutt, Śrī Śrīpādarāja Mutt).

Śrī Hariappāchār married at an early age as per the customs. He lived at Mulbagal and was administering Mutt properties in the capacity of an agent of the mutt and also taught Madhva Philosophy to students. While he was an agent, the properties of Tamilnadu were in the process of amalgamation. Hence he stayed most of his time at Erode and Bhavāni. Bhavāni happens to be his great grand father Śrī Suguṇanidhi's place, and his sister-in-law Lakshmī ammāl was also there.

In the year 1885 Śrī Suguṇanidhi learning that his days are coming to a close, he opted Śrī Hariappachar to be his successor. He gave Sanyāsa on Parthiva year full moon Kārtika Pañchami Fifth November, Wednesday. Śrī Hariappāchār was named as Śrī Sudhinidhitīrtha Śrīpādaṅgaḷavaru. After his āśrama stayed for a few years at Mulbagal and later spent most of his days at Erode. He loved educating others and took much initiative in giving quality education and that too a respectful and a moral education.

Śrī Sudhinidhi Swāmīji's way of teaching and his patience in handling students and his urge for clarity was an example of a

classic teacher. Once a student had to be taught ten times a particular lesson. He never felt the pain in doing so. After 10th time also the student could not understand and grasp the lesson, then he preached him a mantra to chant and pray the lord. After the prescribed number of chantng, the student could understand the lesson immediately.

In another instance Maṅgala function (completion ceremony) of Maṇimañjari was performed by one of the students. Swamīji started listening to it, the student went on explaining for a few hours. The audience turned restless and they were doubtful about the clarity of the subject. Swāmījī was listening to the explanation in deep concentration, after realising the audiences' repurcusion, he stopped the student and he himself took the rest of the subject and narrated with a simple language the whole Sudhā text with a simple Maṇimañjari stanza. His simple and lucid way of teaching were liked by every one. He taught more than thousand students at Erode like Śrī Śrīpādarāja Mahān who taught 10,000 students in his University.

After completing Vidwat examination from Mysore Sanskrit Pāṭhaśālā a person came to Swamīji to learn Dwaita Philosophy in deep. Śrī Swāmīji desired or wished to develop quality education. He never opted for number. Hence a new entrant was to be selected only after sufficient test, he selected them by examining their patience and devotion. The same yardstick he adopted for this person also. Swāmījī wished to test him about egoism. If it is found that he is egocentric, he will try to reduce his egoistic nature and then teach him. If he is incurable, he will be considered as unfit and never taught such personalities. This person was also subjected to for an acid test by asking him to collect Tulasi and flowers for Pūjā and serving water at the time of lunch, usually such were the tests given to a new entrant.

All of a sudden one day Swāmījī called the new entrant and questined him about his previous education. Swāmījī considered Sumadhvavijaya as all pervasive and a basic lesson, a foundation to Madhva Philosophy. He considered Sumadhvavijaya as the noblest and holiest scriptúre in poetic style, chanting will make a person pure. So many stories are told about the rich effects of chanting Sumadhvavijaya daily. It was usual practice in the Mutt that every one must complete 16 contos of Madhvavijaya at least before going to bed, this was strictly followed by every one, even the cook used to recite it while cooking. Swāmījī insisted on all of his students to compulsorily go for it. The same analogy was applied to a new entrant also.

Śrī Swāmījī considered writing and reading Madhva Śāstra as the holiest work, holier than bathing in the Ganges. Once one of his students was asked to write Vyāsarāja's Tarka Tāṇḍava with 8 commentaries. At that time the print media was not in the reach of every person, printing was used rarely and besides that the teachers of older days school believed, that writing will enhance the capacity of a student and he will have a good hold over the subject, it is also known that, one time writing is equal to ten times reading. Respective students were doing it sincerely without wasting time, one day in the morning they had been to river Cauvery for bathing and performing morning prayers and pūjās, they took more time than usual, this was noticed by Swāmījī, after they returned. Swāmījī told them convincingly that writing of Madhva Śāstra is equal to bathing in Ganges, when such being the case they need not waste their precious time bathing in Cauvery, though the cauvery is holier, the importence is given to Madhva Śāstra. It shows that one should not take long time in doing nitya-vidhis as in normal days, whenever a person attends to a discourse on Bhāgavata or on Madhva Śāstra, One should curtail

ones' regular karmas and pūjās and give more prominence to Śāstras, this Swāmījī preached and practiced the same.

In the year 1932 Mysore University authorities made a search for clear and correct version of Tarka Tāṇḍava of Vyāsarāja, then the authorities have found this manuscript and certified that the copy written at the time of Śrī Sudhinidhi Tīrtha Swāmījī was a perfect, and authenticated copy.

Śrī Sudhinidhi Swāmījī was an exponent in Madhva Philosophy and a great scholar, writer, was liked by all, never had an enmity was recognized at Tirupati, Tiruchānūr, Śrī Madhva Siddhānta Onnāhini Sabhā. A place known for the gretest Mādhva Paṇḍits congregation, and here every year in the month of Mārgaśira a Vidwat Sabhā is being conducted, even now. Kañchi Subbarao was its founder trustee. A place where many Paṇḍits, Scholars from different factions and mutts attend without any ill-feeling to exchange their thughts on the philosophy, and to discuss, clarify the doubts on the subjects of common interest, students attend this congregation to putforth their acquired knowledge before a gathering. It had became a centre for Mādhva philosophical examination. The students eagerly await and get prepared to face the exams here. They were put to test and obtain the certificate from the learned scholars, and remuneration from Sabhā authorities were an attraction to many youths to attend the Sabhā. The Pontiffs of one or the other mutt were to preside the function. In the year 1888 or so the committe had decided to install a deity in the Sabhā Maṇṭap in order to enhance the sacredness to the Sabhā. As the members had decided to install Vedavyāsa Idol, to suit Sabha's śāstra-vichāra it was approved by the pontiffs of all the mutts, the paṇḍits and the common public.

Śrī Śrī 1008 Śrī Satyavīra Tīrtha Swāmīji of Śrī Uttarādi Mutt gave mandate to Śrī Sudhinidhi Tīrtha Swāmījī of Śrī Śrīpādarāja

Mutt for installation ceremony and was unanimously accepted by all. He was a great scholar of the times. His name was accepted by all with a greater rejoice and satisfaction. The committe members approached Śrī Swāmīji and requested him to attend the function and install Śrī Vedavyāsa idol in the Sabhā Maṇṭap, Swāmījī gave his consent whole-heartedly.

At the appropriate time Śrī Swāmījī entered Tiruchānur. All the members received with due honours and respects to the Pīṭha and took him in a procession to Sabhā Maṇṭap. On the fixed Muhūrtam Śrī Sudhinidhi Tīrtha Swāmījī had performed the Pratishṭhā with all the vedic chantings by vedic paṇḍits and in presence of innumerble paṇḍits, devotees and Madhva followers.

Śrī Vedavyāsa devaru is being worshipped till today, the Sabhā is being conducted without any interruption. Śrī Swāmījī is being remembered even today at the time of the congregation of Sabhā.

He had respected education, and education always stood and occupied earned first place in the court of Śrī Sudhinidhi Tīrtha Swāmījī. He despiced teasing brāhmins. He had greatest regard for brāhmins, one day his disciple Rāmaṇṇāchār was invited for a ceremony lunch by his classmate, the completion of the ceremony was a bit late, meanwhile Rāmaṇṇāchār hurried to Narasimha Tīrtha to have darśan of Śrīpādarājaru, by the time he returned, the host was waiting for him and making other brāhmins also to wait. Swāmījī learnt this and was silent, in the evening as usual after pūjā every one was offered phala mantrākshatā except Rāmaṇṇāchār. He felt sad and realised that a mistake must have commited by him and was eager to know his mistake. He waited for Swāmījī to inform. When he realised the gravity of Swāmījīs calmness his anxiety volunteered him to prostrate and hold his hands close to know his offence. Knowing Ramnnachar's mental

strain, Swāmījī had informed him about the morning incident and the consequence of it, to get over this he had to wait for one day and take Phalamantrākshatā after chanting thousand times Gāyatri Mantra and reciting 16 cantos of Sumadhva Vijaya. Swāmījī explained the grave consequences of making a brāhmin to wait, abusing and hurting. Next day after completing Swāmījī's instructions Rāmaṇṇāchār was offered Phalamantrākshatā. Swāmījī had preached these principles and asked them to practice it.

Town of Mulbagal had a peaceful, serene, congeneal, hormonious and a best co-operative atmosphere, especially within brāhmin sub-sects. There existed an understanding between one sect and another. Śrī D. V. Gundappa, Smārta Brāhmin and a native of Mulbagal and a contemporary writer, in one of his books devotes a chapter named as "Mulubāgilu Mādhva Mahanīyaru" in which the brāhmin community in general and a special mention for Mādhva Brāhmins that too Śrī Sudhinidhi Swāmījī is highlighted. He considers Śrī Sudhinidhi Swāmījī as the highest order of Sanyāsi. Since he had his early spiritual education and the Upanayana ceremony were conducted at his guidance and the Gurūpadeśa was given by the Swāmījī, besides this when he was young he used to see Swāmījī every day morning between 6.45 to 7.00 a.m. while going to school, Swāmījī with Śrīnivāsāchār (they would be successor) used to pass near his house from Narasimha Tīrtha after completing their morning walk. He used to prostrate from a distance with reverence and devotion as soon as they were seen, this habit he had developed from a very ealry days, in case if he missed on any day, the day would appear as gloomy to him, on the other hand, Swāmījī, after approaching him would just pat on his back and shower his affection and used to tell him a few moral teachings, this had stayed in his mind upto his last days.

He is a great scholar and a Tapasvi. Hariappāchar Swāmījī followed his Āśrama Dharmas very prudently. He was a patient hearer. Never seen an anger in his face. He advised everybody to learn the internal meanings of Vedānta Śāstra through Dwaita thinking and to know inner secrets of meditation before commencing meditation. He was a simple personality accessible to every one. He was a pious man and used to help the needy. Hariappachar Swāmījī had a greater respect and a friendly approach towards other communities. Every one respected him because of his sincerity selflessness, his principles of āchāra. He was a staunch disciplenarian.

In yet another book by Paṇḍharināthāchārya Galagali titled as "Madhva-Vāṅmaya-Tapasvigaḷu" says that Śrīpādarāja Mutt was ruled by many Paṇḍits in the present generation Śrī Sudhīnidhi Swāmījī occupies the top most place in the history. He was a famous personality and a great scholar. Śrī Sudhinidhi Swāmījī was popularly known only by his Pūrvāśrama name i.e., Śrī Hariappāchār, because of his simplicity He had revived the Śrī Śrīpādarāja's Gurukula by teaching 1000 students.

His students were spread all over the country, the scholars brught up by him have left the style of teacing which is still followed in different parts of the country. He had won prizes, certificates and golden anklets and shawls by winning the stalwarts. He had attended the Sabhās at Garwal, Baroda, Anantashayanam, Pudukottai and other places.

The Śrīraṅgam devasthānam and the public had restricted procession and the entry for some community heads, but Śrī Sudhinidhi Swāmījī had a free entry and was allowed to be taken on a procession. To be precise the brāhmins of both the locality took him in procession, this was notified in the gazette also.

Śrī Śrīpādarāja Mahān has appeared in Swāmījīs dream on one day and asked him to clean his bṛndāvan's back as there existed some dirt which he could not remove by himself. The incident proved right on the next day while doing Abhishekam to Bṛndāvan.

Śrī Sudhinidhi has ruled the Vedānta Sāmrājya of Śrī Śrīpādarāja Mutt for 21 years i.e. 1885 to 1906. In the year 1906 in the month of Phālguṇa Śuddha Pañchamī reaching end of his life, invited Hebbani Śrīnivāsāchār his Pūrvāśrama brother in law to be his successor. The coronation ceremony was held on the same day and named him as Śrī Medhānidhi Tirtha Swāmījī. After completion of the formalities, he handed over all the responsibilities to him and left to Erode.

He had asked his disciple to make ready for his Bṛndāvan in between the Bṛndāvans of Śrī Lakshmimanohara Tīrtha Swāmījī the eighth pontiff from Śrī Śrīpādarāja, the first Bṛndāvan of Oḍapaḷḷi and Śrī Lakshmīpati Tīrtha Swāmījīs Bṛndāvan the 9th disciple after Śrī Śrīpādarāja and the second Brndavan of Oḍapaḷḷi on the banks of Cauvery. The place is called as Bṛndāvana thope, where other five Bṛndāvans are of Śrī Śrīnidhi, Śrī Vidyānidhi, Śrī Tejonidhi, Śrī Taponidhi and Śrī Yeshonidhi are also situated. He has asked to make smallest Bṛndāvan. In the midst of these Bṛndāvans a small Bṛndāvan conveys the message that he would like to stay in the midst of elders and scholars as a small man and enjoy the blessings of elders. Fifteen days after Śrī Medhānidhi Tīrtharu was conse-crated, Śrī Sudhinidhi left his mortal coils in 1906 Viśwāvasu Samvatsara Phālguṇa Bahula Ashṭami after completing Brāhmaṇa Santarpaṇa.

The news of sudden demise of Śrī Sudhinidhi Swāmījī spread like wild fire. The devotees, disciples of the Mutt and studetns of Śrī Sudhinidhi has gathered by next day morning. Thousands of

persons performed Sumadhva Vijaya Pārāyaṇa, Bhajans and discourses on all the three days.

Even today commencing of any learning will end smoothly if it is commenced in front of Śrī Sudhinidhi's Bṛndāvan. A person with simple thinking, devoted and dedicated is certain to be blessed. This is the experience of many innocent dedicated persons.

My Father and Guru Śrī D.V. Subbāchār used to tell that Śrī Śrī Madhvanātha Śrīpādaṅgaḷavaru the celebrated scholarly saint of Śrīrangam and Śrī Śrī Sudhinidhi Tīrtha used to meet and state that they were "Paraloka Bandhugaḷu" (परलोकबन्धुगळु). My father used to tell the practical advice that will be given by Śrī Śrī Sudhinidhi Tīrtha, when any devotee does namaskārams to him. They are :

(1) Do Upavāsa on Ekādaśi

(2) Don't have Loans and Liabilities in life.

(3) Read Sumadhva Vijaya and Mahābhārata Tātparya Nirṇaya without fail.

This humble author has no capacity or status to submit this humble work directly at the lotus feet of Śrī Śrī 1008 Śrī Sudhinidhi Tīrtharu, but has done the same through his Guru, father, and Mentor, Tāmraparṇi Śrī D. V. Subbāchār with the following prayer at his lotus feet. The humble author prays that all the readers of this book and persons who own the book shall be bestowed with the Anugraha of Śrī Śrī 1008 Śrī Sudhinidhi Tīrtharu and Śrī Hari-Vāyugaḷu.

श्रीनारसिंह वरपुत्र सुपुत्ररत्नं
कोयंपुरीवरविभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीसुब्वरायकविरत्नवरं श्रयेऽहम् ॥

श्रीमत्समीरमहिमादि सुग्रन्थकर्तः
सत्यप्रमोदगुरुपोषितशिष्यवर्य ।
दुःशास्त्रमत्तगजसिंहसमीरसेविन्
सुब्बार्य तात मम देहि करावलम्बम् ॥

15.4.2004, Thursday
Taraṇa Saṁvatsara
Chaitra Kṛṣṇa Ekādaśī
Holy Arādhanā day of
Śrī Śrī 1008 Śrī Satyavijaya Tīrtha Mahān
Satya Vijaya Nagaram, Arni, Tamilnadu.

— तां. राघवेन्द्रः
T. S. Rāghavendran
Ever in the humble service
and ever being the humble student
of the unique, great,
Dwaita Vedānta Philosophy.

Om Śrī Kṛṣṇārpaṇamastu.

* * *

सत्यपूर्णाम्बुधेर्जातो विद्वज्जनविजृम्भितः ।
धनीध्वंसीतुनस्तापं श्रीसत्यविजयोडुपः ॥

* * *

Sri M. P. Ranganathan

Prop. : Śrī Rajeshwari Hall,
121, Raja street, Coimbatore - 641 001.

सस्यमिव मर्त्यः पच्यते । सस्यमिव जायते पुनः ॥ (काठक १-५)

"Man dies like grass and again born as grass grows".

The entire cost of publication of this book has been donated by the family members of Late M. P. Ranganathan in high regard to the departed soul and duly co-ordinated and arranged by Śrī B. G. Ramakrishan.

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with Immense Gratitude

Śrī Madhva Siddhānta Onnāhinī Sabhā
Tiruchanur, Tirupati

Hereby Acknowledges the Donation of
the entire cost of publication
of this noble and pious book

Śrī Vishṇusahasranāma Bhāshya Saṅgrahārtha - Part IX

&

Harikathāmṛta Sāra - Bimba Aparoksha Sandhi

from

Family Members of Late Śri M. P. Ranganathan
thṛough Sri B. G. Ramakrishnan

in memory of

Late Śri M. P. Ranganathan

Prop. : Śrī Rajeshwari Hall,
121, Raja street, Coimbatore - 641 001.

S.M.S.O Sabhā and All the Devoted Public and in particular Śrī T.S. Rāghavendran, M.A., B.L., Advocate, Coimbatore, Humble Author of this book are highly greatful and ever indebted to the donors and pray for the noble soul to rest in peace. Pray also before Lord Sri Venkateswara for long life, peace and prosperity for the donors and all the members of the family.

॥ श्रीः ॥

॥ श्रीलक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्रीहयवदन मध्वेश पाहि ॥

श्री विष्णुसहस्रनाम भाष्य संग्रहार्थः

नवमः भागः

(उद्भवः to स्वस्तिदक्षिणः)

[802 — 908]

अष्टमः भागः		८०१
उद्भवः सुन्दरः सुन्दो रत्ननाभः सुलोचनः । अर्को वाजसनः शृङ्गी जयन्तः सर्वविज्जयी	॥ ८५ ॥	१०
सुवर्णबिन्दुरक्षोभ्यः सर्ववागीश्वरेश्वरः । महाह्रदो महागर्तो महाभूतो महानिधिः	॥ ८६ ॥	७
कुमुदः कुन्दरः कुन्दः पर्जन्यः पावनोऽनिलः । अमृतांशोऽमृतवपुः सर्वज्ञः सर्वतोमुखः	॥ ८७ ॥	१०
सुलभः सुव्रतः सिद्धः शत्रुजिच्छत्रुतापनः । न्यग्रोधोदुम्बरोऽश्वत्थश्चाणूरान्ध्र निषूदनः	॥ ८८ ॥	८
सहस्रार्चिः सप्तजिह्वः सप्तैधाः सप्तवाहनः । अमूर्तिरनघोऽचिन्त्योऽभयकृद्भयनाशनः	॥ ८९ ॥	८
	c/f	८४४

b/f ८४४

अणुर्बृहत्कृषः स्थूलो गुणभृन्निर्गुणो महान्।
अधृतः स्वधृतः स्वास्यः प्राग्वंशो वंशवर्धनः ॥ ९० ॥ ९

भारभृत् कथितो योगी योगीशः सर्वकामदः।
आश्रमः श्रमणः क्षामः सुपर्णो वायुवाहनः ॥ ९१ ॥ १०

धनुर्धरो धनुर्वेदो दण्डो दमयिता दमः।
अपराजितः सर्वसहो नियन्ता नियमो यमः ॥ ९२ ॥ ९

सत्त्ववान् सात्त्विकः सत्यः सत्यधर्मपरायणः।
अभिप्रायः प्रियार्होऽर्हः प्रियकृत् प्रीतिवर्धनः ॥ ९३ ॥ ८

विहायसगतिर्ज्योतिः सुरुचिर्हुतभुग् विभुः।
रविर्विरोचनः सूर्यः सविता रविलोचनः ॥ ९४ ॥ १०

अनन्तो हुतभुग् भोक्ता सुखदो नैकजोऽग्रजः।
अनिर्विण्णः सदामर्षी लोकाधिष्ठानमद्भुतः ॥ ९५ ॥ ९

सनात् सनातनतमः
कपिलः कपिरव्ययः।
स्वस्तिदः स्वस्तिकृत् स्वस्ति
स्वस्तिभुक् स्वस्तिदक्षिणः ॥ ९६ ॥ ९

नामानि ९०८

ॐ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

॥ श्रीलक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्रीहयवदन मध्वेश पाहि ॥

श्री विष्णुसहस्रनाम भाष्य संग्रहार्थः

नवमः भागः

(उद्भवः to स्वस्तिदक्षिणः)

[802 — 908]

८०२.	उद्भवः	—	ॐ उद्भवाय नमः ॐ
८०३.	सुन्दरः	—	ॐ सुन्दराय नमः ॐ
८०४.	सुन्दः	—	ॐ सुन्दाय नमः ॐ
८०५.	रत्ननाभः	—	ॐ रत्ननाभाय नमः ॐ
८०६.	सुलोचनः	—	ॐ सुलोचनाय नमः ॐ
८०७.	अर्कः	—	ॐ अर्काय नमः ॐ
८०८.	वाजसनः	—	ॐ वाजसनाय नमः ॐ
८०९.	शृङ्गी	—	ॐ शृङ्गिणे नमः ॐ
८१०.	जयन्तः	—	ॐ जयन्ताय नमः ॐ
८११.	सर्वविज्जयीन्	—	ॐ सर्वविज्जयिने नमः ॐ
८१२.	सुवर्णबिन्दुः	—	ॐ सुवर्णबिन्दवे नमः ॐ
८१३.	अक्षोभ्यः	—	ॐ अक्षोभ्याय नमः ॐ

८१४. सर्ववागीश्वरेश्वरः — ॐ सर्ववागीश्वरेश्वराय नमः ॐ

८१५. महाह्रदः — ॐ महाह्रदाय नमः ॐ

८१६. महागर्तः — ॐ महागर्ताय नमः ॐ

८१७. महाभूतः — ॐ महाभूताय नमः ॐ

८१८. महानिधिः — ॐ महानिधये नमः ॐ

८१९. कुमुदः — ॐ कुमुदाय नमः ॐ

८२०. कुन्दरः — ॐ कुन्दराय नमः ॐ

८२१. कुन्दः — ॐ कुन्दाय नमः ॐ

८२२. पर्जन्यः — ॐ पर्जन्याय नमः ॐ

८२३. पावनः — ॐ पावनाय नमः ॐ

८२४. अनिलः — ॐ अनिलाय नमः ॐ

८२५. अमृतांशः — ॐ अमृतांशाय नमः ॐ

८२६. अमृतवपुः — ॐ अमृतवपुषे नमः ॐ

८२७. सर्वज्ञः — ॐ सर्वज्ञाय नमः ॐ

८२८. सर्वतोमुखः — ॐ सर्वतोमुखाय नमः ॐ

८२९. सुलभः — ॐ सुलभाय नमः ॐ

८३०. सुव्रतः — ॐ सुव्रताय नमः ॐ

८३१. सिद्धः — ॐ सिद्धाय नमः ॐ

८३२. शत्रुजित् — ॐ शत्रुजिते नमः ॐ

८३३. शत्रुतापनः — ॐ शत्रुतापनाय नमः ॐ

८३४. न्यग्रोधोदुम्बरः — ॐ न्यग्रोधोदुम्बराय नमः ॐ

८३५. अश्वत्थः — ॐ अश्वत्थाय नमः ॐ

८३६. चाणूरान्ध्रनिषूदनः — ॐ चाणूरान्ध्रनिषूदनाय नमः

८३७. सहस्रार्चिः — ॐ सहस्रार्चिषे नमः ॐ

८३८. सप्तजिह्वः — ॐ सप्तजिह्वाय नमः ॐ

८३९. सप्तैधाः — ॐ सप्तैधसे नमः ॐ

८४०. सप्तवाहनः — ॐ सप्तवाहनाय नमः ॐ

८४१. अमूर्तिः — ॐ अमूर्तये नमः ॐ

८४२. अनघः — ॐ अनघाय नमः ॐ

८४३. अचिन्त्यः — ॐ अचिन्त्याय नमः ॐ

८४४. भयकृद्भयनाशनः — ॐ भयकृद्भयनाशनाय नमः ॐ

८४५. अणुर्बृहत् — ॐ अणुर्बृहते नमः ॐ

८४६. कृशस्थूलः — ॐ कृशस्थूलाय नमः ॐ

८४७. गुणभृन्निर्गुणः — ॐ गुणभृन्निर्गुणाय नमः ॐ

८४८. महान् — ॐ महते नमः ॐ

८४९. अधृतः — ॐ अधृताय नमः ॐ

८५०. स्वधृतः — ॐ स्वधृताय नमः ॐ

८५१. स्वास्यः — ॐ स्वास्याय नमः ॐ

८५२. प्राग्वंशः — ॐ प्राग्वंशाय नमः ॐ

८५३. वंशवर्धनः — ॐ वंशवर्धनाय नमः ॐ

८५४. भारभृत् — ॐ भारभृते नमः ॐ

८५५. कथितः — ॐ कथिताय नमः ॐ

८५६. योगी — ॐ योगिने नमः ॐ

८५७. योगीशः — ॐ योगीशाय नमः ॐ

८५८. सर्वकामदः — ॐ सर्वकामदाय नमः ॐ

८५९. आश्रमः — ॐ आश्रमाय नमः ॐ

८६०. श्रमणः — ॐ श्रमणे नमः ॐ

८६१. क्षामः — ॐ क्षामाय नमः ॐ

८६२. सुपर्णः — ॐ सुपर्णाय नमः ॐ

८६३. वायुवाहनः — ॐ वायुवाहनाय नमः ॐ

८६४. धनुर्धरः — ॐ धनुर्धराय नमः ॐ

८६५. धनुर्वेदः — ॐ धनुर्वेदाय नमः ॐ

८६६. दण्डः — ॐ दण्डाय नमः ॐ

८६७. दमयिता — ॐ दमयित्रे नमः ॐ

८६८. दमः — ॐ दमाय नमः ॐ

८६९. अपराजितः — ॐ अपराजिताय नमः ॐ

८७०. सर्वसहोनियन्ता — ॐ सर्वसहोनियन्त्रे नमः ॐ

८७१. नियमः — ॐ नियमाय नमः ॐ

८७२. यमः — ॐ यमाय नमः ॐ

८७३. सत्त्ववान् — ॐ सत्त्ववते नमः ॐ

८७४. सत्यः — ॐ सत्याय नमः ॐ

८७५. सत्यधर्मपरायणः — ॐ सत्यधर्मपरायणाय नमः ॐ

८७६. सात्त्विकः — ॐ सात्त्विकाय नमः ॐ

८७७. अभिप्रायः — ॐ अभिप्रायाय नमः ॐ

८७८. प्रियार्हः — ॐ प्रियार्हाय नमः ॐ

८७९. अर्हप्रियकृत् — ॐ अर्हप्रियकृते नमः ॐ

८८०. प्रीतिवर्धनः — ॐ प्रीतिवर्धनाय नमः ॐ

८८१. विहायसगतिः — ॐ विहायसगतये नमः ॐ

८८२. ज्योतिः — ॐ ज्योतिषे नमः ॐ

८८३. सुरुचिः — ॐ सुरुचये नमः ॐ

८८४. हुतभुक् — ॐ हुतभुजे नमः ॐ

८८५. विभुः — ॐ विभवे नमः ॐ

८८६. रविः — ॐ रवये नमः ॐ

८८७. विलोचनः — ॐ विलोचनाय नमः ॐ

८८८. सूर्यः — ॐ सूर्याय नमः ॐ

८८९. सविता — ॐ सवित्रे नमः ॐ

८९०.	रविलोचनः	—	ॐ रविलोचनाय नमः ॐ
८९१.	अनन्तः	—	ॐ अनन्ताय नमः ॐ
८९२.	हुतभुग्भोक्ता	—	ॐ हुतभुग्भोक्ते नमः ॐ
८९३.	सुखदः	—	ॐ सुखदाय नमः ॐ
८९४.	अनेकदः	—	ॐ अनेकदाय नमः ॐ
८९५.	अग्रजः	—	ॐ अग्रजाय नमः ॐ
८९६.	अनिर्विण्णः	—	ॐ अनिर्विण्णाय नमः ॐ
८९७.	सदामर्षी	—	ॐ सदामर्षिणे नमः ॐ
८९८.	लोकाधिष्ठानः	—	ॐ लोकाधिष्ठानाय नमः ॐ
८९९.	अद्भुतः	—	ॐ अद्भुताय नमः ॐ
९००.	सनात्सनातनतमः	—	ॐ सनात्सनातनतमाय नमः ॐ
९०१.	कपिलः	—	ॐ कपिलाय नमः ॐ
९०२.	कपिः	—	ॐ कपये नमः ॐ
९०३.	अव्ययः	—	ॐ अव्ययाय नमः ॐ
९०४.	स्वस्तिदः	—	ॐ स्वस्तिदाय नमः ॐ
९०५.	स्वस्तिकृत्	—	ॐ स्वस्तिकृते नमः ॐ
९०६.	स्वस्ती	—	ॐ स्वस्तिने नमः ॐ
९०७.	स्वस्तिभुक्	—	ॐ स्वस्तिभुजे नमः ॐ
९०८.	स्वस्तिदक्षिणः	—	ॐ स्वस्तिदक्षिणाय नमः ॐ

ॐ श्रीकृष्णार्पणमस्तु ॥

८०२. उद्भवः

ॐ उद्भवाय नमः ॐ

(1) उत्कृष्टं भवनं जन्म स्वेच्छया भजते इति उद्भवः ॥

Viṣṇu is called उद्भवः because He has splendid birth (avatār) of His own discretion and opinion.

(2) उद्गतं अपगतं जन्म अस्य सर्वकारणत्वात् इति उद्भवः ।

Viṣṇu is called उद्भवः since He has birth not connected to any type of sin or blemish. He is the reason for all, also.

(3) भवात्संसारादुत्पत्तेर्वोद्गत उद्भवः ॥

Viṣṇu is called उद्भवः because He is the rescuer or redeemer from the Samsāric bondage for all sātwic souls.

(4) भवात् उद्गतः विष्णुः ॥

From birth He is outside. That means He has no birth at all. He is always eternal. "उत्पत्तिः वासुदेवस्य प्रादुर्भावः न तु जनिः ।" — Śrīmad Āchārya states in विष्णुतत्त्वविनिर्णयः ।

Birth for Vāsudeva means only appearence or manifestation but not actual being born like us.

(5) Gītā states in 4-9 :

> जन्म कर्म च मे दिव्यं एवं यो वेत्ति तत्त्वतः ।
> त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ५ ॥

Kṛṣṇa tells Arjuna, that His births are taken in plenty (avatārs) as per His own choice and discretion. It is at the pleasure of the Lord. Births are not due to karmas or their

consequences. The births are divine in nature and are superb.

(6) Mahābhārata Tātparya Nirṇaya states in 1-10 as :

पंचात्मकः स भगवान् द्विषडात्मकोऽभूत्
पंचद्वयी शतसहस्रपरोऽमितश्च ।
एकः समोऽप्यखिलदोषसमुज्झितोऽपि
सर्वत्र पूर्णगुणकोऽपि बहूपमोऽभूत् ॥ ६ ॥

(a) Lord Nārāyaṇa originally assumed forms as :

(i) Vāsudeva (ii) Saṅkarshaṇa (iii) Aniruddha (iv) Pradyumna and (v) Purushottama.

(b) Lord Nārāyaṇa assumed केशव — Keśava etc. — Twelve forms.

(c) Lord Nārāyaṇa assumed Ten forms as Matsya, Kūrma, Varāha, Narasimha, Rāma, Paraśurāma, Kṛṣṇa, Vāmana, Buddha and Kalki.

(d) Lord Nārāyaṇa assumed 1000 forms starting from 'Viśwa'.

(e) Lord Nārāyaṇa assumed 'पर' etc. innumerable forms.

(f) Lord Nārāyaṇa assumed 'Aja' etc. infinite forms.

But He is one, He is the same in all His forms, He is absolutely free all flaws in all His forms. He possesses infinite attributes in all His forms, but still assumes in numberable forms.

स एव दशधा प्रोक्तः विष्णुः मत्स्यादिरूपकः ।
शतं नारायणाद्यात्मा विश्वाद्यात्मा सहस्रकः ।

परादिरूपो बहुधा सः अनन्तात्माऽजितादिकः ।

—ब्राह्मे ॥

Hence Viṣṇu is called उद्भवः since He takes avatārs from Himself.

८०३. सुन्दरः

ॐ सुन्दराय नमः ॐ

(1) सुन्दरः = सौन्दर्यवान् ।

Viṣṇu is called 'Sundara' since He is the most Handsome Person.

(2) शोभने दरः = शङ्खः यस्य इति = सुन्दरः ।

Viṣṇu is called 'Sundara' because He is having fine conch in His Hands.

(3) Dwādaśa Stotra 10-13 :

शतमोदोद्भव सुन्दर वर पद्मोत्थितनाभे ॥

Śrī Viṣṇu is having beautiful Navel in which lotus is born and from where Chaturmukha Brahma took avatār.

(4) Dwādaśa Stotra 10-14 :

जगदंबामल सुन्दर गृहवक्षोवरयोगिन् ॥

Śrī Viṣṇu is having beautiful chest where Goddess Mahālakshmī is residing there who is the Mother of all worlds.

(5) Dwādaśa Stotra 6-4 :

राघव राघव राक्षसशात्रो
मारुति वल्लभ जानकीकान्त ।
देवकिनन्दन सुन्दररूप
रुक्मिणिवल्लभ पाण्डवबन्धो ॥ ४ ॥

Oh! Śrī Rāmachandra, the glorious son of Raghu dynasty ! You were responsible for the killing of Rāvaṇa. You are dear to Śrī Hanumān. You are the son of Devaki; Kṛṣṇamūrty, who are the most handsome vigraha. You are the Lord of Rukmiṇi.

(6) Dwādaśa Stotra 6-5 :

देवकिनन्दन नन्दकुमार वृन्दावनांचन गोकुलचन्द्र ।
कन्दफलाशन सुन्दररूप नन्दितगोकुल वन्दितपाद ॥ ५ ॥

Kṛṣṇa is the most handsome rūpa and He is the eater of Kaṇdaphala and worshipped by all in Gokula.

(7) In Yukti Mallikā under भेदसौरभम् Śrī Vādirāja Mahāprabhu, states in the verse 279 as :

अतः पूर्णानन्दमात्रं सुखाद्याकारसुन्दरम् ।
नारायणं परं ब्रह्म प्रियमेवेति च श्रुतिः ॥ २७९ ॥

He concludes after great analysis of all Upanishads and sūtras that Nārāyaṇa is having complete ānanda as His body, Happiness as His body and **this is very very handsome.** That Supreme Brahma is dear to sātwic souls, is the essence of śrutis.

(8) In Āditya Purāṇa — Deva Śarmā, best disciple of Śrī Vāyu deva states in 5-31 :

श्रीहरिः मम हृत्पद्मकर्णिकास्थो अतिसुन्दरः ।
पद्मासनसमासीन इन्द्रनीलसमद्युतिः ॥ ३१ ॥

Lord Śrī Hari is my heart's lotus pole, He is very very handsome.

(9) Devotee Devaśarma, śishya of Śrī Vāyu, describes the beauty of the vigraha of Śrīnivāsa in Āditya Purāṇa in 2-6 as under :

श्रीसुन्दर श्रीनिवास नाभिस्थः चतुराननः ।
तव पादाम्बुजे रम्ये सौन्दर्ये लग्नमानसः ॥ ६ ॥

Oh! Most handsome Śrīnivāsa, in your navel Greate Chaturmukha Brahma resides. In your lotus feet, I am immersed by its beauty and attractiveness.

(10) Āditya Purāṇa states 2-25 :

इत्यचित्यपदात्यन्तं पादसौन्दर्यमोहितः ।
अमृतस्य पुरा पाने मे नाभूदीदृशं सुखम् ॥ २५ ॥

Mahālakshmī states or any other devatā states : "Oh! Veṅkaṭeśa, even while drinking nectar, I did not experience this bliss of enjoying the **beauty of your feet.**

* * *

८०४. सुन्दः

ॐ सुन्दाय नमः ॐ

(1) सुं सुखं ददाति इति सुन्दः ।

Viṣṇu is called 'सुन्दः' because He is the giver of happiness.

(2) सुन्दं उपसुन्देन रेपयति = नाशयति इति सुन्दरः ।

Viṣṇu is called 'सुन्दः' because He gets destroyed सुन्दः by his own brother उपसुन्दः ॥

(3) सुखं भक्तेभ्यः ददाति इति सुन्दः ॥

Viṣṇu is the bestower of Nitya Sukha to His devotees and so He is called as 'Sunda'. He bestows Moksha and Sukha there is beyond our contemplation. Viṣṇu is the only god who independently bestows such Moksha. This is stated in the final sūtra 564 (4.4.23) as ॐ अनावृत्तिश्शब्दादनावृत्तिश्शब्दात् ॐ.

Of the released souls — devotees of Viṣṇu, no returning, according to the word, no returning, according to the word.

"न च पुनरावर्तते न च पुनरावर्तते" इति ॥

Since such happiness for ever, is bestowed by Him on His devotees, He is called as 'सुन्दः'

(4) उन्दी क्रेदने इति – which means He has Kāruṇya (wetness) in His Heart — His Heart is not dry. This means, He is always merciful and He is an ocean of mercy.

In respect of His Kāruṇya, the entire purāṇas, itihāsas explain in detail. He excuses the several faults committed by His devotees. He has no prejudice or biased nature. He takes into account the inherent swabhāva of the soul and his past karmas and excuses the mistakes committed by His devotees.

The best example for this, is the case of Aśwatthāmāchārya. He is Lord Rudra. He has done tapas for 40 kalpas and the duration, one cannot even imagine He is called as Vaishṇavāgresara. वैष्णवाग्रेसरः । Taking these factors into

account, Paramātmā, who is सुन्दः an ocean of mercy, excused the faults committed by him towards Pāṇḍavas.

(5) सुन्दः means He who softens. When the Nectar appeared at the Milky ocean, Śrī Viṣṇu saw that the hearts of the asuras melted away and obeyed His words totally and by that He deprived nectar to them, since they were not eligible to have it.

विश्वातिशायि सौभाग्यशालित्वात् स उनत्ति यत् ।
सुष्ठुः चेतः क्लेदयति रक्षसां सुन्दः ईरितः ॥

* * *

८०५. रत्ननाभः

ॐ रत्ननाभाय नमः ॐ

(1) रत्ननाभः रत्नं = पुंरत्नं चतुर्मुखो नाभौ यस्य ।

Viṣṇu is called 'रत्ननाभः' because He has in His Navel, the ratna son — Chaturmukha Brahma.

(2) अरत्ननाभः - अरत्नान् अरति दैत्यान् नभतः इति ।

Viṣṇu is called 'अरत्ननाभः' because He gets destroyed all daityas by His Navel. (नभ - हिंसायां इति धातोः)

(3) रत्नं = श्रेष्ठवस्तु ।

Viṣṇu has splendid Navel and so He is called as 'रत्ननाभः'. This Navel has all the 14 worlds in it and all of them are under His absolute control. In Vedavyāsa Karāvalambana Stotra 32 it is said :

जीवस्वरूप विनियामक बिंबरूप
मूलेशनामक सुसार भुगन्धरूप ।
प्रादेशरूपक विराट् अथ पद्मनाभ
वासिष्ठ कृष्ण मम देहि करावलंबम् ॥ ३२ ॥

पद्मं = चतुर्दश (१४) भवन आधारकमलं नाभौ यस्य सः = पद्मनाभः ॥

Such is the glory of His navel and so He is called as 'Ratna nābha'.

रत्नवत् सुन्दरा नाभिः अस्येति 'रत्ननाभः' ॥

(4) रत्नपदार्थसुखादेः आश्रयः = रत्ननाभः ।

He is the store house for all happiness and precious articles and so He is known as 'Ratnanābha'.

(5) Viṣṇu is called as 'Ratnanābha, because He has a gem-like Navel.

पाण्डित्य-विडम्बन-मृष्टोदर-व्यक्त-रम्यनाभी रत्ननाभः ।

To show that He is the first and greatest Jñānin which none can think of, He gently passed the Hand over His Belly. So He is called as 'Ratna-nābha'.

स रत्ननाभ इति उक्तः यः पाण्डित्यस्य विडम्बनात् ।
मृष्टोदर-व्यक्त-रम्यनाभिः सत्फलदो मनुः ॥ इति ॥

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८०६. सुलोचनः
ॐ सुलोचनाय नमः ॐ

(1) शोभने लोचने यस्य सः सुलोचनः ।

Viṣṇu is called 'सुलोचनः' since He has splendid eyes.

(2) सुष्ठु लोचनं यस्य असौ तथा ।

Viṣṇu is called 'सुलोचनः' because He has very good eyes.

(3) शोभनं लोचनं = नयनं; अथवा ज्ञानं अस्येति सुलोचनः ॥

He has splendid and auspicious knowledge and so He is called as सुलोचनः ।

His knowledge is always correct and complete in all respects – नियमेन यथार्थम् ।

His knowledge is always independent स्वतन्त्रं च ।

His knowledge has so much clarity which none other can have. निरतिशयस्पष्टम् ।

(4) Nobody, including Mahālakshmī can have full access to His knowledge. It is infinite in all respects. This is indicated by the particle 'सु'. So when Śrī Vedavyāsa who is Viṣṇu only did various works, the same have been done taking into account the capacity or calibre of the persons including great devatās, to understand them. But at the same time, it is not the fullness of His knowledge being shown. Only a very small fraction has been used to do the great Paravidyā—Brahmasūtras and Mahābhārata and various other works. The depth and fathom of His knowledge is not known to anyone else.

Lord Śrī Kṛṣṇa, says in Gītā, 8-26 :

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥

"I (Kṛṣṇa) know all about the past, present and future, in all respect of everything. But None can understand ME fully well".

Hence Viṣṇu is called as सुलोचनः, which means, that His knowledge, is very vast, unique, extra-ordinary, remarkable and spectacular and splendid in all respects.

(5) Under Chāndogya Upanishad, it is stated in 1-6-7 as :

तस्य यथा कप्यासं पुण्डरीकमेवं अक्षिणी तस्योदिति नाम स एषः सर्वेभ्यः पाप्मभ्य उदित उदेति ह वै सर्वेभ्यः धामभ्यो य एवं वेद ॥ ७ ॥

The eyes of Paramātmā are so beautiful like the lotus flower which has the stem which is not dried up and has drunk water. They were like red lotus flowers and were so attractive.

(6) Śrī Vādiraja Mahān in Rukmiṇīśa Vijaya states in 3-56, regarding the attractive eyes of Lord Kṛṣṇa. सुलोचनत्व is fully and eminently described.

न निष्ठुरा वाक्समुदेति वक्त्रात्करश्च नस्ताडयितुं यशोदे ।
विलोलनेत्रं तव पुत्ररत्नं ध्रुवं सुतस्ते जगतां नियन्ता ॥ ५६ ॥

यशोदे विलोले आरोपितभयेन चंचले नेत्रे यस्य तं तव पुत्ररत्नं = पुत्रश्रेष्ठं कृष्णं विलोक्य, वक्रात् अस्मन्मुखात् निष्ठुरा परुषा वाक् = वाणी च न समुदेति = नोद्गच्छति ॥

Oh! Yaśodā, on seeing your son — Śrī Kṛṣṇa who is total gem of all, with His rolling attractive eyes out of fear as it were, definitely harsh words or words to scold Him, do not start from our lips. So said the Gopikā women and residents of Gokula.

This is because of 'सुलोचनत्वं' in the eyes of Śrī Kṛṣṇa. That attracted them all and they were spell bound.

८०७. अर्कः

ॐ अर्काय नमः ॐ

(1) अर्कः अतिशयेन सुखरूपः ।

Viṣṇu is called 'अर्कः' because He is the incarnation of happiness in an extra-ordinary way.

(2) अर्च्यते पूज्यते इति अर्कः । अर्च पूजायाम् ।

Viṣṇu is called अर्कः since He is being adorned in unique manner.

(3) अरणात् = सुखरूपत्वात् = अर्कः

अर्च्यत्वात् = अर्कः

Viṣṇu is being extolled and is praised by all and so He is known as अर्कः ।

(4) Viṣṇu is called as 'अर्कः' Arkaḥ because He who is praised.

अहो । महात्माऽतिधार्मिकः इति तैः स्तुतः अर्कः । 'अर्क स्तुतौ' इति ॥

Viṣṇu is called as Arkaḥ because He is praised by all the devatās and all sātwic souls as "Oh! great Paramātmā and highly virtuous one".

Śrī Madhva in his famous Dwādaśa Stotra repeatedly states :

आनन्दस्य पदं वन्दे ब्रह्मेन्द्राद्यभिवन्दितम् ॥

८०८. वाजसनः

ॐ वाजसनाय नमः ॐ

(1) वाजं अन्नं सनति संभजते इति वाजसनः ।

Viṣṇu is called वाजसनः because He is the antaryāmin of the Sun and giver of annam.

(2) वाजं अन्नं सनोति ददाति इति वाजसनः ।

Viṣṇu is called as 'Vājasanaḥ' because it is He who advocated eating much. In Buddha Avatāra, in order to delude the undeserving wicked souls by nature, He gave atheistic teachings and He created a taste in them, for the enjoyment of pleasures in the world itself.

अन्नादीन् ऐहिकानेव यस्मान्मह्यं भजन्ति ते ।
स वाजसनिः (वाजसनः) इत्युक्तः वस्वर्णो अन्नप्रदो मनुः ।

(3) Viṣṇu is called 'Vājasanaḥ' because He is the giver of food.

Paramātmā Viṣṇu is Kāruṇya Mūrti because before the Jīvas are brought to creation, He created food for their survival in advance.

Before the child is born, He creates food to it, in the mother, in the form of milk.

(4) In Upādhi-Khaṇḍana, by Śrī Madhva, he beautifully concludes that Prakaraṇa grantha, with the śloka, which brings the glory of Śrī Viṣṇu as वाजसनः the supplier of food.

नमोऽमन्दनिजानन्दसान्द्रसुन्दरमूर्तये ।
इन्दिरापतये नित्यानन्दभोजनदायिने ॥

भोजनदायिने = वाजसनः — Viṣṇu is the supplier of food.

(5) Like Him none can eat or consume. During pralaya, He swallows the entire Brahmāṇḍa as stated in the sūtra 1-2-9 :

ॐ अत्ता चराचरग्रहणात् ॐ

सर्व अत्तृत्वं is available in Him alone and so He is alone 'वाजसनः' ॥

८०९. शृङ्गी
ॐ शृङ्गिणे नमः ॐ

(1) शृङ्गाणि गोवर्धनशृङ्गाण्यस्य सन्तीति शृङ्गी ।

Viṣṇu is called शृङ्गि because the Govardhana mountain having peeks are under His control.

(2) In the avatār of Varāha शान्ति पर्व 350-27 Viṣṇu had one horn. Hence He is called शृङ्गी

(3) In the avatār of Matsya also, He had one horn —Bhāgavatam 8-24-44. He had one horn. Hence He is called शृङ्गी.

सोऽनुव्यातस्ततो राज्ञा प्रादुरासीन्महार्णवे ।
एकशृङ्गधरो मात्स्यो हैमो नियतयोजनः ॥ ४४ ॥

(4) Viṣṇu is called as 'Śṛṅgī' because He is Sarvottama and He is prominent of all प्राधान्यात् शृङ्गि इति ॥

(5) Viṣṇu is called as 'Śṛṅgī' because He has a horn. Viṣṇu has in Hand a bunch of pea-cock feathers as an emblem of His doctrine Ahimsā. That was almost like a horn. Hence He is known as 'Śṛṅgi'. This is found in Buddha Avatāra.

करेऽस्ति पिच्छिका यस्य शृङ्गी अहिंसा विडम्बनात् ॥

८१०. जयन्तः

ॐ जयन्ताय नमः ॐ

(1) अतिशयेन जयति इति जयन्तः ।

Viṣṇu is called जयन्तः since He wins always in a special and extra-ordinary manner.

(2) अतिशयेन जन्महेतुः इति जयन्तः ।

Viṣṇu is called जयन्तः because He is the reason for birth of all in a splendid and special way.

(3) जयतीति जयन्तः ।

Viṣṇu is called जयन्तः because He always wins and is always victorious.

(4) In Rāmāyaṇa as well as in Mahābhārata, the victory is only by the building of the bridge to across the southern sea and

the battle in Kurukshetra war. In both cases, Śrī Viṣṇu only as Śrī Rāma and as Śrī Kṛṣṇa brought the victory and happiness to the souls.

Similarly in the historical great incident of charming the Milky ocean, it is Śrī Viṣṇu only, who had the Mandara up again to the sea so that the churning process could continue. Like this, all victories belong to Śrī Viṣṇu and so He is called as 'Jayantaḥ' — the conqueror.

(5) That is why, Śrī Madhvāchārya in Tātparya Nirṇaya, while commencing the 5th adhyāya states as :

जयति हरिरचिन्त्यः सर्वदेवैकवन्द्यः
परमगुरुरभीष्टावासितः सज्जनानाम् ।
निखिलगुणगणार्णो नित्यनिर्मुक्तदोषः
सरसिजनयनोऽसौ श्रीपतिर्मानदो नः ॥

Viṣṇu is always victorious जयति why because :

(i) हरिः अचिन्त्यः = No one can fully contemplate on Him. He is beyond anyone's capacity to imagine.

(ii) सर्वदेवैकवन्द्यः = He is always being worshipped by all devatās.

(iii) परमगुरुरभीष्टावासितः सज्जनानाम् = He brings to the sātwic souls all the desirables and He is the greatest Guru.

(iv) निखिलगुणार्णवः = He is the unlimited ocean of all auspicious attributes.

(v) नित्यनिर्मुक्तदोषः = He is totally free from all defects.

(vi) सरसिज नयनः = He has eyes like Lotuses.

(vii) श्रीपतिः = By all these, He alone is always victorious.

८११. सर्वविज्जयी

ॐ सर्वविज्जयिने नमः ॐ

(1) सर्वा च सा विच्च सर्ववित्।
सर्वविदो जयप्राप्तिः अस्य अस्तीति सर्वविज्जयी ॥

Viṣṇu is called सर्वविज्जयी since He has won all types of knowledge and having that victories with Him. Viṣṇu is called सर्वविज्जयी because He knows all and all victorious always.

(2) सर्वविषयं ज्ञानं अस्य इति 'सर्ववित्', जेतुं शीलं अस्येति जयी इति सर्वविज्जयी।

Viṣṇu is called सर्वविज्जयी because He has full knowledge in entirety of all and has the zeal, capacity and potency to win over all.

(3) सर्वं विदधति इति सर्ववित् जेतुं शीलं अस्येति जयी इति सर्वविज्जयी।

Viṣṇu is called सर्वविज्जयी because He has the capacity to support all and does so also. He has the capacity to win over all and everything.

(4) सर्वलाभवान् सर्ववित् जेतुं शीलं अस्येति जयी इति सर्व-विज्जयी।

Viṣṇu is called सर्वविज्जयी because He has all profits which means all results are with Him only. He has by nature to win over all.

Hence He is alone सर्वविज्जयी।

(5) Viṣṇu is called as Sarvavijayī because He wins all the learned.

सर्वविदो जयति इति ।

By His sweet words and convincing arguments He defeated even men of great learning. No doubt Arjuna is a great Aparoksha Jñānin. In Bhāgavata out of 700 verses, Arjuna spoke in 84 verses and raised several doubts. But all such doubts were cleared and all the doubts were cleared and were defeated. Hence Śrī Viṣṇu is called 'Sarvavijjayī'. Gītā is an answer to all philosophical on slaughtṣ and Kṛṣṇa by His 574 ślokas defeated all who are against Hari Sarvottama. He is always victorious.

८१२. सुवर्णबिन्दुः

ॐ सुवर्णबिन्दवे नमः ॐ

(1) शोभनो वर्णोऽक्षरं बिन्दुश्च यस्य वाचकः सः सुवर्णबिन्दुः ।

The auspicious and maṅgala letters are of Vedic letters. Viṣṇu is denoted by all such letters in a primary sense. Hence Viṣṇu is called सुवर्णविन्दुः which means He is primarily and in an important way (परममुख्यवृत्त्या) denoted by all Vedic letters.

(2) शोभनाः वर्णाः, यस्मिन् सः सुवर्णाः – वेदाः, तस्य बिन्दुः ज्ञाता इति सुवर्णबिन्दुः ॥

Viṣṇu is called सुवर्णविन्दुः because He knows completely all the Vedas which consist of auspicious letters.

(3) शोभनो वर्णो बिन्दुः लक्षणं अस्येति सुवर्णबिन्दुः ।

The most auspicious letters are His qualities and Hence Viṣṇu is called सुवर्णबिन्दुः ।

This is a very important philosophical point, to be carefully examined and enjoyed.

(1) Viṣṇu is denoted by all letters in the Vedas.

(2) Even though Goddess Mahālakshmī and Śrī Vāyu know all the Vedas thoroughly and completely, still they have not fully known Viṣṇu. Why ? What is the reason for this ? When विष्णुः is वेदैकसमधिगम्यः why not He be fully known when all the Vedas are known by them.

The answer is that, Viṣṇu is having many, many auspicious and maṅgala qualities and then specific specialities (विशेषाः) not covered by Vedas. Vedas themselves plead their inability on this aspect (यतो वाचो निवर्तन्ते, अप्राप्य मनसा सह) ।

(3) Then, when it is established that there are infinite maṅgala qualities not covered by Vedas, automatically there should be śabdas which denote them.

शब्दः śabda is called वाचकः entity or substance पदार्थः is called वाच्य. So naturally when there are वाच्याः viz. maṅgala qualities not covered by Vedas in Lord Viṣṇu, which are the śabdas that denote them ? Admittedly they cannot be Vedic letters. It should be beyond that.

They are the śabdas which अप्राकृतशब्दाः which are identical with His Swarūpa.

परमात्मनः स्वरूपभूतशब्दाः, ते एव च अप्राकृतशब्दाः They only can denote Him fully, for which none has access, other than Him. Hence only Arjuna tells in Gītā :

"स्वयमेव आत्मना आत्मानं त्वं वेत्थ" इति ।

These अप्राकृतशब्दाः are सुवर्णविन्दुः and being the quality to Him.

अप्राकृतशब्दाः सुवर्णाः, ते एव बिन्दुः लक्षणं अस्य, इति सुवर्णबिन्दुः ।

What a glorious and spectacular 'विष्णुः' we have as Paramātmā.

८१३. अक्षोभ्यः

ॐ अक्षोभ्याय नमः ॐ

(1) अक्षोभ्यः क्षोभयितुं अशक्यः इति ॥

Viṣṇu is called 'अक्षोभ्यः' because, He cannot be mislead or confused by anyone.

(2) केनापि न क्षोभ्यते इति अक्षोभ्यः ।

No one, however intelligent may be, cannot mislead Him.

(3) Viṣṇu is called अक्षोभ्यः because in the avatār of Lord Kṛṣṇa, He made all His 16,108 wives to revolve around Him, by His beauty and mercy looks. In Bhāgavatam 10.61.4 it is stated :

स्मायाबलोकलवदर्शित भाव हारि
भ्रूमण्डलप्रहितसौरवमन्त्रशौण्डैः ।
पत्न्यस्तु षोडशासहस्रमनङ्गबाणैः
यस्येन्द्रियं विमथितुं करणैः न शेकुः ॥ ४ ॥

Śrī Kṛṣṇa never made them to shed tears from their eyes.

(4) Viṣṇu is called as 'Akshobhya' because He could not be confounded. Viṣṇu is possessed of inpenterable thoughts which others cannot even imagine and so He cannot be influenced or confounded by others. Hence it is said :

गभीराशयवत्त्वेन हि अविकार्यतया परैः ।
अक्षोभ्यः सप्तवर्णः स्यात् अक्षोभ्यत्वप्रदायकः ॥

(5) Further such influence and confoundation is possible only with the persons having partiality and cruelty. But in the case of Śrī Viṣṇu, they are totally absent as stated in the sūtras given below and so He is अक्षोभ्यः in the strict sense.

२-१-३५ : ॐ वैषम्यनैर्घृण्ये न सापेक्षत्वात् तथा हि दर्शयति ॐ

२-१-३६ : ॐ न कर्मविभागादिति चेन्न अनादित्वात् ॐ

२-१-३७ : ॐ उपपद्यते च अपि उपलभ्यते च ॐ

८१४. सर्ववागीश्वरेश्वरः

ॐ सर्ववागीश्वरेश्वराय नमः ॐ

(1) सर्वेषां वाचः = सर्ववाचः तासां ईश्वरस्य रुद्रस्य च ईश्वरत्वात् = सर्ववागीश्वरेश्वरः ।

For all the speech, 'Umā' is the presiding deity. For her, the Lord is 'Śiva'. Viṣṇu is the head and master of Śiva also and therefore He is called 'सर्ववागीश्वरेश्वरः'

Śrīmad Āchārya says in the Sūtra-Bhāshya under the aphorism 4.2.1 : ॐ वाङ्मनसि दर्शनाच्छब्दाच्च ॐ as from Skanda Purāṇa.

"उमा वै वाक् समुद्दिष्टा मनो रुद्र उदाहृतः ।
तदेतन्मिथुनं ज्ञात्वा न दाम्पत्यात् विहीयते ॥"

—इति स्कान्दे ।

Which means :

Umā – Pārvati is the presiding deity of speech, and Lord Rudra is the presiding deity of Manas. One who understands the combination of these two, will never get dissolved out of his family tie as husband and wife.

Viṣṇu is the Master and Lord of such Īśwara – Rudra and therefore He is called by the name 'सर्ववागीश्वरेश्वरः'.

(2) सर्वेषां वाचः = सर्ववाचः तासां ईश्वरः सर्ववागीश्वरेश्वरः ।

Which means Viṣṇu is the Master or Lord of all talented speeches. He is the head of all these who have talent in delivering speech. Hence He is called so.

(3) Chaturmukha Brahma brings the Vedas from his four mouths. Bṛhaspati Āchārya is well known for his intelligent and sweet words. Paramātmā Śrī Viṣṇu bestowed all such qualities to them and so the real first speaker is only Viṣṇu and so He is known as Sarva-vāgīśwareśvaraḥ'.

वादितायां गतः पारं सर्ववागीश्वरेश्वरः ।
वाग्मितायाश्च सर्वेशः ख्यवर्णो वाक्प्रदो प्रभुः ॥

(4) In Rāmāyaṇa, Lakshmaṇa states about the capacity of Vāk of Śrī Hanumān as :

नूनं व्याकरणं कृत्स्नं अनेन बहुधा श्रुतम् ।

Śrī Rāma, is the bestower of such merit to Śrī Hanumān and Śrī Viṣṇu is सर्ववागीश्वरेश्वरः in the real and strict sense.

* * *

८१५. महाहृदः

ॐ महाहृदाय नमः ॐ

(1) महान् हृदः यस्य कालियमर्दनकाले विद्यते इति महाहृदः ।

Viṣṇu is called 'महाहृदः' since at the time of controlling the serpent by name 'कालिय' He jumped at the great deep water hole (मडु)

(2) समुद्रशयनकाले महान् हृदयः यस्य सः महाहृदः ।

Viṣṇu is called 'महाहृदः' because while He was sleeping on the sea, He went to the great depth inside the waters.

(3) Lord Kṛṣṇa had 'ब्रह्मरथं' — water made in depth and in this He showed to Vaikuṇṭha to Nanda Gopa and other gopālakas. Śrīmad Bhāgavataṁ states in 10-26-14 to 17 are the splendid verses thereon.

इति संचिन्त्य भगवान् महाकारुणिको विभुः ।
दर्शयामास लोकं स्वं गोपानां तमसः परम् ॥ १४ ॥

ते तु ब्रह्महृदं नीता मग्नाः कृष्णं अचक्षत ।
ददृशुः ब्रह्मणो लोकं यत्राक्रूरोऽभ्यगात्पुरा ॥ १५ ॥

सत्यं ज्ञानं अनन्तं यद् ब्रह्मज्योतिः सनातनम् ।
यदि पश्यन्ति मुनयो गुणापाये समाहिताः ॥ १६ ॥

नन्दादयस्तु तं दृष्ट्वा परमानन्दनिर्वृताः ।
कृष्णाः च तत्र छन्दोभिः स्तूयमानं सुविस्मिताः ॥ १७ ॥

These verses explain about the Madhuvan known as 'Brahma-hṛdam' belonging to the Lord, Nandagopa and others got immersed in that, and had the glorious divine darśan of Vaikuṇṭha and others, as the great devotee 'Akrūra' had earlier. There they saw the Bhagawān Mūrty which had the qualities of (1) सत्यत्व (2) ज्ञानत्व (3) आनन्दत्व (4) सनातनत्व etc. and they were delighted to see Lord Kṛṣṇa there being extolled by several Vedas.

Hence Śrī Viṣṇu is called महाह्रदः.

(4) In the same place, devotee Akrūra saw the Lord Mahā Viṣṇu sleeping and shining on the bed of Śesha while he went inside water to have bath, keeping Śrī Kṛṣṇa and Balarāma on the shore in the chariot. Bhāgavatam says in 10-37-38 :

निमज्य तस्मिन् सलिले जपन् ब्रह्म सनातनम् ।
तावेव ददृशेऽक्रूरो रामकृष्णौ समन्वितौ ॥ ३८ ॥

There in the water in the madavu, Akrūra saw the glorious and marvellous rūpa of Lord Viṣṇu which are described in several verses in that अध्याय in Bhāgavatam 10.37.42 and 43 :

सहस्रशिरसं देवं सहस्रफणमौलिनम् ।
नीलांबरं विसश्वेतं शृंगैः श्वेतमिव स्थितम् ॥ ४२ ॥

तस्योत्संगे घनश्यामं पीतकौशेयवाससम् ।
पुरुषं चतुर्भुजं शान्तं पद्मपत्रारुणेक्षणम् ॥ ४३ ॥

Devotee Akrūra praises the Lord in many verses which would bring great puṇya to the readers :

10.38.20 :

नमस्तेऽद्भुतसिंहाय साधुलोकभयापह ।
वामनाय नमस्तुभ्यं क्रांतत्रिभुवनाय च ॥ २० ॥

10.38.22 :

नमस्ते वासुदेवाय नमः संकर्षणाय च ।
प्रद्युम्नाय अनिरुद्धाय सात्त्वतां पतये नमः ॥ २२ ॥

* * *

८१६. महागर्तः

ॐ महागर्ताय नमः ॐ

(1) महान्तश्च ते अगाश्च महागाः शेषाचलादयः ॥

Śeshāchala and other mountains are called 'महागाः' तत्र ऋच्छतीति 'महागर्तः' Viṣṇu lives/resides there and hence He is called 'महागर्तः' ।

(2) महान् गर्वः असुरान् नयति इति = महागर्तः ।

Viṣṇu is called 'महागर्तः' because He drops the asuras and daityas in the pit of Naraka — eternal hells.

(3) महान् गर्तो हृदयगुहालक्षणः यस्य इति = महागर्तः ।

Viṣṇu is called 'महागर्तः' because He resides in the hole or pit of the heart cave.

This we find in the sūtra 1-2-11 :

ॐ गुहां प्रविष्टावात्मानौ हि तद्दर्शनात् ॐ ॥

गुहां प्रविष्टौ पिबन्तौ विष्णुरूपे एव ॥

The two rūpas of Viṣṇu only enter the cave of the heart and resides there in and enjoys the auspicious dharmas.

The Taittarīya Upanishad also states in 2-1 as "यो वेद निहितं गुहायाम्" इत्यादिना प्रसिद्धं 'हि'शव्देन दर्शयति says Śrīmad Āchārya in his Bhāshya. The entering into the heart's cave by Śrī Viṣṇu is supported by Śruti.

(4) Viṣṇu is called as Mahā-gartaḥ because He sends into the great pits of Hell like Raurava all those who have lost their charms which is not there even by an iota of extent. They have Jñānam which is contrary to the teachings of the Vedas totally. So He is called as Mahāgartah.

पापक्रान्ततया नष्टप्रज्ञानां रौरवादयः ।
गर्ता यस्मात् महागर्तः स स्मृतो वसुवर्णगः ॥

* * *

८१७. महाभूतः

ॐ महाभूताय नमः ॐ

(1) महान्ति भूतानि आकाशादीनि यस्मात् इति = महाभूतः ।

Viṣṇu is called 'महाभूतः' because from Him only, all the five great bhūtas, namely Earth, Water, Fire, Sky, Air are generated.

(2) विष्णुः महत् परिमाणः, पंचभूतापेक्षा, इति महाभूतः ।

Viṣṇu is called 'महाभूतः' because He is greater than the five bhūtas enumerated above.

(3) "एको विष्णुः महत् भूतं" – इति प्रमाणम् ॥

Viṣṇu is called as Mahā-bhūtaḥ because He considers great men as His own.

महान्तो महात्मानोऽस्य स्वभूताः इति ॥

Śrī Kṛṣṇa states in Gītā says :

"महात्मानस्तु मां पार्थ" इत्यादि ॥

* * *

८१८. महानिधिः

ॐ महानिधये नमः ॐ

(1) स्वप्राप्त्या निधिवत् सन्तोषकरत्वात् महानिधिः ।

Viṣṇu is called महानिधिः because He gives great happiness to those who have reached Him, like great new treasures.

(2) महान्ति भूतानि अस्मिन् निधीयन्ते इति महानिधिः ।

Great Pañchabhūtas take shelter only in Him.

(3) महांश्चासौ निधिश्चेति, महानिधिः ।

Viṣṇu is called महानिधिः since He is a very great treasure.

(4) In Dwādaśa Stotra in 10-17, Śrīmad Āchārya states :

परमज्ञान महानिधि वदन श्रीरमणेंदो
करुणापूर्ण वरप्रद चरितं ज्ञापय मे ते ॥

Śrī Kṛṣṇa is having Pūrṇa Jñānam and He is Mahā Nidhi, which is infinite and unlimited. His Face is like the Moon and let the stories connected to Him, be made available to us.

(5) Paramātmā Viṣṇu is called as 'Mahānidhi' because He has unlimited and infinite wealth.

The greatest wealth is that, He is independent स्वतन्त्रः such महानिधि He only has, but not anybody else. Hence He is called as 'Mahā-Nidhi'.

(6) Paramātmā likes His true devotees like a treasure. So He is known as Mahā-Nidhi.

महात्मनो निधिरिव प्रिया यस्य 'महानिधिः' ।

(7) Kubera states in Śrī Veṅkaṭeśa Kalyāṇam under Bhavishyottara Purāṇa 12th Adhyāya :

तवाधीनं देव सर्वं जगदेतच्चराचरम् ।

Oh! Śrīnivāsa! the entire universe consisting of sentient and non-sentient entities is totally under your control and so Kubera pleads that Lord Śrī Śrīnivāsa is 'Mahānidhi' but not he, as understood by the ignorant.

८१९. कुमुदः

ॐ कुमुदाय नमः ॐ

(1) कौ मोदते इति कुमुदः ॥

Viṣṇu is called कुमुदः because He is very happy always on the Earth and in all places.

(2) अनेक अवतारैः कुं = भुवं मोदयतीति = कुमुदः ।

By many avatārs, Viṣṇu makes the world happy and so He is called कुमुदः ।

(3) प्रकृतिमण्डले एव, तैः सह मोदते इति 'कुमुदः'।

He who is with delight on the Earth.

(4) Paramātmā by His Avatāras making the world happy, has been splendidly explained in Śrī Vyāsa Karāvalambana Stotram by great Śrī Yādavārya Mahān.

(१) आम्नायहारिसुरवैरिहरावतार।

In Matsya Rūpa, Paramātmā destroyed Asura Hayagrīva and others, and brought to the sātwic souls by restoring Vedas and therefore He is 'Kumuda'.

(२) कूर्मस्वरूपधृतभूधरनीरचारिन्।

Paramātmā in Kūrma Rūpa brought the Mandara mountain up from the sacred Milky ocean so that the churning process was continued and devatās got nectar and hence is 'Kumuda'.

(३) पृथ्वीधराध्वरवरांग।

In the Avatāra of Varāha, He brought the Earth and brought happiness to all and so He is Kumuda.

(४) प्रह्लादशोकविनिमोचन।

In the Avatāra of Lord Narasimha He cleared off the miseries of His devotee Prahlāda and so is Kumuda.

(५) यांचामिषाद सुरवंचक वामनेश।

In the Avatāra of Vāmana, He restored the Devatā Kingdom back to Devendra and so He is Kumuda.

Like this in all Avatāras, Paramātmā Śrī Viṣṇu brought happiness to sātwic souls.

८२०. कुन्दरः
ॐ कुन्दराय नमः ॐ

(1) हिरण्याक्षजिघांसया कुं दारयति इति कुन्दरः ।

Viṣṇu is called कुन्दरः because by defeating and destroying the demon हिरण्याक्षः, He supported and brought the Earth above the sea level.

(2) भक्तसमर्पितकुन्दपुष्पेण रमते इति कुन्दरः ।

Viṣṇu is called कुन्दरः because He is satisfied and pleased by the Kunda flowers offered with devotion by the devotees.

(3) In Dwādaśa Stotra 6-7, Śrīmad Āchārya states :

चन्द्रशतानन कुन्दसुहास नन्दितदैवतानन्दसुपूर्ण ।
दैत्यविमोहक नित्यसुखादे देवसुबोधक बुद्धस्वरूप ॥ ७॥

Paramātmā's face is like the moon;

His smile was like the Kunda flower;

कुन्दसुहासवत् हासः, भक्तजनान् सह रमते इति कुन्दरः ।

(4) Viṣṇu is called as 'Kundara' because :

(i) He gives the world (Ku) of salvation, or

(ii) He is flawless like the Kunda flower, or

(iii) Kundam is the Jñānam of the supreme reality, that He bestows, to the deserving sātwic souls.

मुक्तिभूमिप्रदा कुन्दसुमवत् विपुला मतिः ।
कुन्दम्, तत् राति दत्तेऽसौ कुन्दरः कीर्तितोऽथवा ।
कुमव्ययं पापवाचि कुन्दरः तस्य दारणात् ॥

८२१. कुन्दः
ॐ कुन्दाय नमः ॐ

(1) कुं शब्दं करोति इति कुन्दः।

Viṣṇu is called कुन्दः, He did śabdas viz. ॐ कार and अथ first which are very maṅgala bestower.

(2) कुं भूमिं इन्द्राय ददाति इति - कुन्दः।

Viṣṇu in the avatār of Vāmana, born as the younger brother of Indra, got back the Earth back to him, from Bali Chakravarti.

(3) कुं = कुत्सितं - दुष्टक्षत्रियान् ध्यति = संहरति इति कुन्दः।

In the avatār of Paraśurāma, He destroyed the wicked kshatriyas. Hence Viṣṇu is called कुन्दः.

(4) कुं = भूमिं यागक्रियाद्वारा कश्यपाय ददाति इति कुन्दः ॥

Viṣṇu is called कुन्दः because He did penance and got back the Earth and gave it to the safe Kaśyapa Ṛshi.

कुं पृथिवीं कश्यपाय ददाति इति कुन्दः।

"तस्मिन् यज्ञे महादाने दक्षिणां भृगुनन्दनः।
मारीचाय ददौ प्रीतः कश्यपाच्च वसुन्धराम्" इति हरिवंशेषु ॥

(5) कुं = कुत्सितं द्यति खण्डयति इति।

Viṣṇu is called कुन्दः because He destroys the wicked.

(6) Viṣṇu is called as 'Kundaḥ' because He grants the successive stages of higher knowledge.

भक्तेभ्यः परभक्त्यादिप्रदानात् कुन्दः उच्यते ॥
अज्ञानां ज्ञानदो विष्णुः ज्ञानिनां मोक्षदश्च सः ।
आनन्ददश्च मुक्तानां स एव एको जनार्दनः ।

Paramātmā for the ignorant, He grants Jñānam. For the Jñānins after Aparoksha Jñānam, He grants Moksha. For the Muktas, in Moksha, He grants Ānanda also. So He is called as 'कुन्दः' (Kundaḥ).

८२२. पर्जन्यः
ॐ पर्जन्याय नमः ॐ

(1) पर्जन्यः परं जन्यं यस्मात् ।

All the avatārs of Paramātmā, takes place from the Mūlarūpa, Śrīman Nārāyaṇa. So He is called पर्जन्यः ।

(2) In the Bṛhadāraṇyaka Upanishad under the mantra 8.2.10 :

पर्जन्यो या अग्निर्गौतम तस्य संवत्सर एव, इत्यत्र भाष्ये—

वासुदेवस्तु पर्जन्यः परं स जनयेत् यतः ।
परमस्य सकाशात् जन्यः

Vāsudeva was born from the Mūla rūpi Nārāyaṇa. He resides in the crowds of clouds.

(3) Under छान्दोग्योपनिषत् 2.14.2 states :

अभ्राणि संप्लवन्ते स टिंकारो मेघो जायते
स प्रस्तावो वर्षति स उद्गीथो विद्योतते

स्तनयति स प्रतिहार उद्गृह्णाति तन्निधनं
एतत् वैरूपं पर्जन्ये प्रोतम् ॥

(1) Moving around the clouds is हिंकारः.

(2) Arising of cloud is प्रस्तावः.

(3) Raining is उद्गीथ.

(4) Lightning and thunder is प्रस्तावः.

(5) Holding up of rains is निधनः.

This is Vairupaśamanam to be chanted to the God designated as 'पर्जन्यः' present in the rains.

पर्जन्यः stands for पर्जन्यनामा and पर्जन्यस्थः ॥

Hence Viṣṇu is called पर्जन्यः ।

(4) Viṣṇu is called as 'Pārjānyaḥ' because He removes the three kinds of heat due to :

(i) Pain of suffering caused by the mind.

(ii) Caused by gods and

(iii) Caused by animals etc.

स्वतत्त्वज्ञापनेन त्रितापापहः पर्जन्यः ॥

आध्यात्मिक, आधिदैविक and आधिभौतिक — sufferings are all removed by Him who is called as Pārjanya.

* * *

८२३. पावनः

ॐ पावनाय नमः ॐ

(1) पुनाति इति पावनः ।

Viṣṇu is called 'पावनः' because He makes the sātwic souls — devotees as pure and without blemish as per their status.

(2) पान्ति इति पा राजानः तेषां अवनं यस्मात् इति पावनः ।

Kings protects the citizens Viṣṇu is called 'पावनः' because He protects all the Kings, Emperors and so on.

(3) पवनस्य वायोः पिता पावनः इति ॥

Viṣṇu is called 'पावनः' because He is the father of Śrī Vāyu.

(4) Viṣṇu is called as 'Pāvanaḥ' because He who goes (to His devotees). Paramātmā goes to His devotees voluntarily out of His volition to remove their distress and so He is called as 'Pāvana'.

तदर्थं च पवते पवनश्च सः ॥

(5) Paramātmā has no defects or drawbacks at all, Hence He is called as 'Pāvana'. Paramātmā alone is independent. स्वतन्त्रो भगवान् विष्णुः and all others are dependent.

(6) Under Brahmasūtras 159 sūtras in the second Adhyāya called as 'Avirodhādhyāya has been devoted to show that Paramātmā has no defects or drawbacks. He is Pāvanaḥ in the strictest sense. The Lakshaṇa is given to Him in the second sūtra as ॐ जन्माद्यस्य यतः ॐ and by that, it is proved that He has unlimited and infinite auspicious attributes only. This is totally defended in the second Adhyāya and so Paramātmā is 'पावनः' ।

८२४. अनिलः

ॐ अनिलाय नमः ॐ

(1) अनिलः = अनः = मुख्यप्राणः, येषां अस्ति इति अनिनः = वायुभक्ताः, तान् लाति = गृह्णाति इति ॥

The devotees who have Śrī Vāyu in their hearts always are called 'अनिनः' Those devotees are received and are protected by Viṣṇu; hence He is called 'अनिलः'।

(2) Viṣṇu is called as 'Anilaḥ' because He who is not goaded by any one. Viṣṇu needs no one to goad Him into the act of blessing His devotees thus :

स्वस्य यस्मात् प्रेरकोऽन्यः प्रपन्नानुग्रहे सदा।
नापेक्ष्यः सोऽनिलः प्रोक्तः मुन्यर्णो मनुरुत्तमः ॥

(3) In Īśāvāsya Upanishad the Mantra 18 states :

वायुः अनिलं अमृतं अथेदं भस्मान्तं शरीरम्।

When the body gets destroyed, Śrī Vāyu inside the body is not affected at all. When it is so. Paramātmā is not affected goes to prove, without saying.

Viṣṇu is the Antaryāmin for that Anila Śrī Vāyu and so He is called also as 'Anilaḥ'.

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८२५. अमृतांशः
ॐ अमृतांशाय नमः ॐ

(1) अमृतं सुखसारं अश्नाति इति अमृतांशः ॥

Viṣṇu is called अमृतांशः because He drinks the quint essence of happiness / joy.

Under the sūtra 1-2-11 : ॐ गुहां प्रविष्टौ आत्मानौ हि तद्दर्शनात् ॐ, in the Bhāshya, Śrīmad Āchārya has quoted Padma Purāṇa Vākya as under :

"शुभं पिबत्यसौ नित्यं नाशुभं स हरिः पिबेत् ।
पूर्णानन्दमयस्यास्य चेष्टा न ज्ञायते क्वचित्" ॥

—इति पाद्मे ॥

Śrī Hari takes Maṅgala and positive happy things but never takes unhappy items at all. Though He is Res-completa — that is complete and full in all aspects why He takes these happy things, is not known to any one at all.

This shows that Viṣṇu is the receiver or consumer of सुखसारं - अश्नाति. Hence Viṣṇu is called अमृतांशः.

(2) अमृतांशः सुधां अश्नाति इति ॥

Viṣṇu takes nectar and drinks the same and so he is called 'अमृतांशः'

(3) अमृताः अंशाः यस्य = अमृतांशः

Without death or destruction, Viṣṇu is having permanent aṁśas like Matsya, Kūrma and others.

Further Viṣṇu is called अमृतांशः because He has the three rūpas : Nārāyaṇa, Vāsudeva, and Vaikuṇṭha available in Śwetadwīpa. Anantāsana and Vaikuṇṭha.

त्रिपादस्य अमृतं दिवि ।

Chāndogya Upanishad states : in 3.12.6 :

"एतावानस्य महिमा ततो ज्यायांश्च पूरुषः ।
पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवी"ति ॥

Here Śrī Mantrālaya Mahāprabhu says in Khaṇḍārtha :

पादत्रयं नारायण - वासुदेव - वैकुण्ठनामकं श्वेतद्वीप - अनन्तासन - वैकुण्ठनामके दिवि क्रमात् गच्छति ॥

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८२६. अमृतवपुः
ॐ अमृतवपुषे नमः ॐ

(1) अमृतवपुः = अमृतार्थं वपुः नारायणीरूपं अजितनामकरूपं यस्य सः अमृतवपुः ।

Viṣṇu is called अमृतवपुः because for nectar, He took the rūpa called Nārāyaṇa, when He took avatār as 'Ajita' while the Milky ocean was churned.

(2) अमृतवपुः = अमृतार्थं वपुः धन्वन्तरिरूपं यस्य सः अमृतवपुः ।

Viṣṇu is called अमृतवपुः because for nectar, He took the rūpa called 'Dhanvantari', when He took avatar as 'Ajita' while the milky ocean was churned.

(3) मृतं मरणम्, तत् वर्जितं वपुः अस्य अमृतवपुः ।

Viṣṇu is called 'अमृतवपुः' because He has body which is no death at all.

(4) In Bhāgavatam 8.7.9 to 13, it is stated that to churn nectar Śrī Bhagawān took various avatārs like Kūrma, Ajita, Dhanvantari, Mohini, Nārāyaṇi.

(5) Viṣṇu is called as Amṛta-Vapuḥ because He has a body of nectar like. Rāma Samhitā cited Īśāvāsya Bhāshya under the Mantra 18, states :

अतिरोहितविज्ञानात् वायुरपि अमृतः स्मृतः ।
मुख्यामृतस्स्वयं रामः परमात्मा सनातनः ॥

There is no destruction for His Body and so He is called as 'Amṛta-Vapuḥ'. His Body is always sweet and has no prakṛti sambandha at all in it, at any time.

८२७. सर्वज्ञः

ॐ सर्वज्ञाय नमः ॐ

(1) सर्वविषयकज्ञानवान् सर्वज्ञः ॥

Viṣṇu is called 'सर्वज्ञः' because He has knowledge about each and everything in all respects at all places and at all times, which none other than Him has, as He.

(2) Gītā states in 7-26 :

वेदाहं समतीतानि वर्तमानानि च अर्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥

Viṣṇu is सर्वज्ञः because वर्तमानानि, भविष्याणि, भूतानि वेद, He knows present, future and past of all.

(3) Under the Sūtra 1.2.8 ॐ संभोगप्राप्तिरिति चेन्न वैशेष्यात् ॐ । In His Bhāshya, Śrīmad Āchārya, quotes from Garuḍa Purāṇa as :

'सर्वज्ञ-अल्पज्ञता-भेदात्, सर्वशक्ति-अल्पशक्तितः ।
स्वातन्त्र्य-पारतन्त्र्याभ्यां संभोगो न ईशजीवयोः ॥

परमात्मा श्रीविष्णुः		जीवः
सर्वज्ञः	—	अल्पज्ञः
सर्वशक्तिः	—	अल्पशक्तिः
स्वतन्त्रः	—	परतन्त्रः

By these there cannot be identity at all at any place or at any point of time, between Jīva and Śrī Hari.

So Viṣṇu is 'सर्वज्ञः'.

(4) The authority of Nāradīya Purāṇa, quoted by Śrīmad Āchārya in Viṣṇu Tatwa Vinirṇaya states :

सर्वज्ञं सर्वकर्तारं नारायणं अनामयम् ।
सर्वोत्तमं ज्ञापयन्ति महातात्पर्यमेव हि ॥

All the Vedas, Itihāsa, Purāṇa and all other sources of knowledge, impart knowledge about Nārāyaṇa as 'Omni-scient' - 'सर्वज्ञः'.

(5) Under आथर्वणोपनिषत् 1-9 states :

यः सर्वज्ञः सर्वविद् यस्य ज्ञानमयं तपः ।
तस्मादेतद् ब्रह्म नामरूपमन्नं जायते ॥ ९ ॥

He knows all and He possesses all. His knowledge is His penance. From Him, this Chaturmukha Brahma, the presiding deity of names and entities is born.

(6) In Gītā Tātparya under 2-18, Śrīmad Āchārya states :

सर्वज्ञत्वं परानन्दः सर्वस्य तदधीनता ।
इत्यादयो गुणाः विष्णोः नैवान्यस्य कथंचन ॥

Viṣṇu is सर्वज्ञः, परानन्दः and all are under His control. All these qualities are found in Viṣṇu but not in others.

८२८. सर्वतोमुखः
ॐ सर्वतोमुखाय नमः ॐ

(1) सर्वदिक्षु मुखवत्त्वात् सर्वतोमुखः ।

Viṣṇu is called 'सर्वतोमुखः' because He has faces or mouths on all sides.

(2) Gītā states in 13-14 as under :

सर्वतः पाणिपादं तत् सर्वतः अक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १४ ॥

तत् सर्वतः पाणिपादं, सर्वतः अक्षिशिरोमुखम् ।

That Brahman is having the power of legs and hands in all limbs; and is having the power of eyes, head, mouth in all limbs.

Hence Viṣṇu is called 'सर्वतोमुखः' ।

(3) The Śruti states :

विश्वतः चक्षुरिति। आश्रयतया सर्वतोमुखं जलमस्यास्तीति वा।

Viṣṇu is called as सर्वतोमुखः because He in all avayavas, He has mouths and has the capacity of mouth in all such avayavas.

(4) In Virāṭa Avatāra, it has been described that He has faces to see all directions.

(i) Taittarīya Āraṇyaka 10-1 states :

विश्वतश्चक्षुरुत विश्वतो मुखः।

(ii) Śwetāśwatara Upanishad states : in 2-16 as :

प्रत्यङ्जनास्तिष्ठति सर्वतोमुखः।

(iii) Again Taittarīya Āraṇyaka 10-1 states :

प्रत्यङ्मुखास्तिष्ठति विश्वतोमुखः॥

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८२९. सुलभः
ॐ सुलभाय नमः ॐ

(1) सुरेषु भाति इति सुलभः।

Viṣṇu is called 'सुलभः' because He shines among the devatās.

(2) सु = सुखं लभते इति = सुलभः।

Viṣṇu is called 'सुलभः' because 'Happiness' or 'Joy' is obtained by the devotees from Him only.

(3) Gītā states in 8-14 :

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥

Viṣṇu is 'सुलभः' — Easily attainable by the devotees, provided these conditions are fulfilled.

अनन्यचेताः सततं यः मां स्मरति नित्यशः ।

which means always not being distracted in mind about other things and always having Lord Kṛṣṇa as Sarvottama and meditates always, then for that devotee he is attainable easily.

अनन्यचेताः = सततं अन्यविषयकचेतोहीनः सन्, यः मां नित्यशः स्मरति, तस्य नित्ययुक्तस्य नित्योपायवतः, योगिनः = संपूर्णोपायवतः, अहं सुलभः = अन्तकाले स्मृतिविषयः भवति ॥ अथवा, सुखेन लभ्यः इति ॥

(4) Great Śrī Jagannātha Dāsa of Manvi, has sung as 'सुलभनो हरि', by which he meant only what is stated in Gītā and other sacred scriptures.

(5) Viṣṇu is called as 'Sulabhaḥ' because though He is priceless, still it is possible to buy Him with the semblance of a price.

By way of an example for this, in Bhāgavatam, there comes the story of a woman with multi-defaced body who offered sandal paste to Śrī Kṛṣṇa and finally got Him.

अनर्घोऽपि मूल्याभासेन स्वीकर्तुं शक्यः, यथा अङ्गरागदायिनी नैकवक्रा ।

(6) Paramātmā is called as 'Sulabhaḥ' because He can be worshipped by the articles created by Him. Devotees need

not worry at all. Flowers, leaves, water, Fruits are all created by Him and in case a devotee offers the same with Bhakti, He being सुलभः would be easily attained. Gītā states 9-26 as :

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ २६ ॥

All these flowers, leaves, fruits, water are all given by Him and by doing pūjā with them with Bhakti, His anugraha can be obtained because He is सुलभः ।

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८३०. सुव्रतः
ॐ सुव्रताय नमः ॐ

(1) शोभनं व्रतं यद्विषयः इति सुव्रतः ।

All Vratas/niyamas/rituals/practices/adherences etc. are done to please Viṣṇu and about Him. Hence He is called 'सुव्रतः'.

Gītā states in 9-27 :

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥

Whatever done, whatever is eaten whatever yāgas/rituals are performed, whatever is given all are done only as a submission to Lord Kṛṣṇa; Having Lord Kṛṣṇa as the subject matter. Hence He is called 'सुव्रतः'.

(2) Viṣṇu is called सुव्रतः because He accepts what was offered to Him with Bhakti. The examples of Śabari, Vidura, Sudāma are all the best examples for this.

(3) Viṣṇu is called as 'Suvrataḥ' because He has taken a strong pledge that He would protect those who have taken shelter in Him with devotion. The examples of Vibhīshaṇa, Sugrīva and others can be seen.

८३१. सिद्धः

ॐ सिद्धाय नमः ॐ

(1) सिधं = मंगलं धत्ते इति = सिद्धः ।

Viṣṇu is called 'सिद्धः' because He brings maṅgala to the sātwic souls. He bestows on them.

(2) सिधं = शास्त्रं धत्ते इति = सिद्धः ।

Viṣṇu is called 'सिद्धः' because He gives all śāstras to the deserving. (In the rūpa of Śrī Vedavyāsa He did Brahma-sūtras, Mahābhārata and various Purāṇas).

(3) Viṣṇu is called 'सिद्धः' because He is an established entity. All śāstras speak only about Him. By śāstras, he is not established. He comes to know about that established सिद्धः वस्तु by śāstras.

(4) Viṣṇu is called 'सिद्धः' because He is an established aid/or means to attain to Moksha. Nyāya Sudhā states :

मोक्षसाधनं हि साक्षात् भगवानेव, "बन्धको भवपाशेन भव-पाशाच्च मोचकः" इत्यादि वचनात् ।

Śrī Viṣṇu is the direct and actual aid or means for Moksha. This is told in the authority that the bondage is under His control and He is the releaser of bondage.

Sudha states :

साधनं द्विविधम् — aids or means is of two kinds. सिद्धं असिद्धं चेति। They are 'सिद्धं' established and असिद्धं— Non established. तत्र असिद्धं उत्पाद्यं फलकामेन, यथा यागादि। This non-established aids are like Yāga, Yajña and so on.

They have to be performed correctly with all rituals and formalities and complete the same. Then one has to wait for the result. But in the case of the other, the position is totally different.

सिद्धं तु सव्यापारीकरणीयं यथा कुठारादि।

But in the case of established aids, all that has to be done is only to make it activated or motivated, just like an axe. All that is to be done is to lift and bring it up and down over the tree to get Firewood, one need not do, anything to the axe to become an aid. Like that,

सिद्धं च साधनं भगवान् इति, मुमुक्षुणा सव्यापारीकरणीयः ॥

Like that, Śrī Viṣṇu is the established means, all that the persons aspiring for Moksha, is to see that He is pleased.

Hence Viṣṇu is called 'सिद्धः'.

८३२. शत्रुजित्
ॐ शत्रुजिते नमः ॐ

(1) शत्रून् जयति इति = शत्रुजित्।

Viṣṇu is called 'Śatrujit' because he wins over all the enemies.

(2) For the benefit of devotees, this humble author gives the list of the enemies won over by Śrī Kṛṣṇa, from Śrīmad Bhāgavatam.

(1) Pūtanā – (earlier she won Tāṭakā)

(2) Śakaṭāsura

(3) Tṛṇāvarta

(4) Vatsāsura

(5) Dhumi and Chamu

(6) Bakāsura

(7) Ugrāsura

(8) Agāsura (Pythan)

(9) Killing of seven bulls before marrying Nīlā

(10) Śaṅkha Chūḍāsura

(11) Arishṭāsura

(12) Yomāsura

(13) Keśi Asura

(14) Rajaka – daitya

(15) Kaṁsa (Kālanemi)

(16) Chānūra – wrestler

(17) Kooṭan and Kosalam

(18) 21 Akshouhini of Demon Kamsa

(19) Kālayavana

(20) Śrugāla Vāsudeva

(21) Śatadhanvā

(22) Mūrāsura

(23) 35 sons of the mantris of Narakāsura

(24) Danta Vakra

(25) Śishupāla

(26) Pouṇḍraka Vāsudeva

(27) Śālvarāja etc. etc.

Hence Śrī Kṛṣṇa is 'शत्रुजित्'।

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८३३. शत्रुतापनः
ॐ शत्रुतापनाय नमः ॐ

(1) शत्रून् तापयति इति = शत्रुतापनः।

Viṣṇu is called 'शत्रुतापनः' because He brings troubles to the enemies — daityas.

(2) तपनस्य सूर्यस्य अन्तर्यामी तापनः। "ध्येयः सदा सवितृ-मण्डलमध्यवर्ती" इत्युक्तेः।

Viṣṇu is called शत्रुतापनः because He resides as 'Antaryāmi' for Sūrya and at the same time He brings troubles to the daityas.

शत्रुः = दैत्यानां शातयिता, शत्रुश्चासौ तापनश्चेति = शत्रुतापनः इति।

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८३४. न्यग्रोधोदुम्बरः

ॐ न्यग्रोधोदुम्बराय नमः ॐ

(1) न्यक् (कृत्य) = He sees that all others are lower to Him to a very large extent.

रोधः = He has grown very high.

This means, that He is Sarvottama.

उद् = गतः अंबरात् = He has surpassed all the bhūtas like Ākāśa and other bhūtas.

(2) Paramātmā is called so, because He is attainable by those Jīvas who have fallen down after ripened age like Atti Vṛksha.

In Bṛhadāraṇyaka Upanishad, it is stated that,

Mango trees fall during young age, Atti trees fall after ripened age, Avasa trees fall after fully dried up. Like this, the Jīvas are compared for those living in Kaliyuga to Mango Tree, Dwāpara Yuga to Atti trees and those in Tretā Yuga to Arasa Trees respectively.

८३५. अश्वत्थः

ॐ अश्वत्थाय नमः ॐ

(1) अश्ववत् तिष्ठति इति अश्वत्थः ।

अश्वाकारेण स्थितत्वात् अश्वत्थः ।

Viṣṇu is called 'अश्वत्थः' because He stands like a horse.

Viṣṇu is called 'अश्वत्थः' because He stands in the form of an horse.

"अश्वरूपो ब्रह्मा अभूत्
अश्वरूपात् जनार्दनात् ।
तत्र सन्निहितो विष्णुः
अश्वरूपः स्वयं प्रभुः" इति प्राधान्ये ॥

This authority clearly states that Viṣṇu is in the form of horse form.

(2) In Gītā, 10.26 : Lord Kṛṣṇa says :

अश्वत्थः सर्ववृक्षाणां, देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥

अश्वाकारः स्थितो अश्वत्थः —- In the tree of Aśwattha, Viṣṇu is like a horse. Hence Viṣṇu is called अश्वत्थः ।

(3) In Kāṭhaka Upanishad under 2-3-1 : it is seen,

ऊर्ध्वमूलोऽर्वाक् शाखो एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतं उच्यते ॥

Here the Jagat is compared to Aśwattha Tree. That Tree has roots above it. That means Paramātmā is the support and root for all and is above all. That has branches down the roots, namely Chaturmukha Brahma and others, are the branches.

Viṣṇu is called as 'Aśwan', resides in that Aśwattha Tree — Jagat. अस्मिन् तिष्ठति — Paramātmā 'Aśwan' is all pervasive in that Jagat.

For this Viṣṇu who is called as 'Aśwan' at the time of Pralaya Kāla, this Jagat serves as the food. (अश्वस्य तं थं अन्नं).

८३६. चाणूरान्धनिषूदनः
ॐ चाणूरान्धनिषूदनाय ॐ

(1) चाणूरान्धनिषूदनः = अन्धस्य इमे अन्धाः दुर्योधनादयः । चाणूरश्चान्धाश्च तान्निषूदयति इति तथा ।

Viṣṇu is called चाणूरान्धनिषूदनः because in the avatār as Lord Kṛṣṇa He destroyed the wrestler Chaṇūra and also the wicked Duryodhana and his brother being the sons of the blind King Dhṛtarāshṭra. In Gītā Lord says in 11-34 :

"मया हतांस्त्वं जहि मा व्यथिष्ठा"

which means that they have been killed by Kṛṣṇa and Arjuna to wage war and win the war.

(2) महाभारततात्पर्यनिर्णयः १३-११९ :

इत्युक्त आह भगवान्परिहासपूर्वं
एवं भवत्विति स तेन तदाभियातः ।
सन्दर्श्य दैवतपतिर्युधि मल्ललीलां
मौहूर्तिकीमथ पदोर्जगृहे स्वशत्रुम् ॥

When the wrestler Chāṇūra told that he would like to fight with Śrī Kṛṣṇa alone and the other wrestler Mushṭika to fight with Balarāma, one is to one, should be the nature of the fight and that would please Kṛṣṇa.

Hearing thus Lord Kṛṣṇa, told him, with all smiles as "Let it be so".

At that time, Chāṇūra came before Kṛṣṇa for the direct fight. Śrī Kṛṣṇa just showed that wrestling fight for a minute and then caught hold of the two legs of Chāṇūra in the fight.

उत्क्षिप्य तं गगनगं गिरिसन्निकाश-
मुद्भ्राम्य चाथ शतशः कुलिशाक्षताङ्गम् ।
आविध्य दुर्धरबलो भुवि निष्पिपेष
चूर्णीकृतः स निपपात यथा गिरीन्द्रः ॥ १२० ॥

The strength of Lord Śrī Kṛṣṇa is extra-ordinary and is indescribable. Śrī Kṛṣṇa lifted Chāṇūra who was like a mountain, but could not be pierced even by thunder bolt. Such strong and big wrestler was lifted easily by Lord Kṛṣṇa in the air, and was encircled thrice. Then He was beaten on the Earth. Śrī Kṛṣṇa then crushed him by His legs. Chāṇūra was split into pieces like a mountain and fell dead down on the floor.

८३७. सहस्रार्चिः
ॐ सहस्रार्चिषे नमः ॐ

(1) सहस्राणि अर्चींषि यस्य सः सहस्रार्चिः ।

Viṣṇu is called सहस्रार्चिः because He has thousands of rays by residing in the Sun.

In Gītā 11-12 : It is stated as :

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदिभाः सदृशी मा स्यात् भासस्तस्य महात्मनः ॥ १२ ॥

Here 'सहस्राणि' really stands to denote infinity only.

८३८. सप्तजिह्वः

ॐ सप्तजिह्वाय नमः ॐ

(1) सप्तसङ्ख्याका जिह्वा यस्याग्न्यन्तर्गतरूपेण सप्तजिह्वः ।

Viṣṇu is called सप्तजिह्वः because He is the Agni and has seven tongues – swajalas. ज्वाला.

In the Ātharvaṇa Upanishad, it found in 12-4 :

¹काली ²कराली च ³मनोजवा च
⁴सुलोहिता या च ⁵सुधूम्रवर्णा ।
⁶स्फुलिङ्गिनी ⁷विश्वरुची च देवी
लेलायमाना इति सप्त जिह्वाः ॥ ४ ॥

The black (1), the terrific (2), the swift as mind (3), the red (4), the smoky coloured (5), the sparkling (6), and all shining (7) are the seven rolling tongues of Fire. Viṣṇu resides in all these tongues - swajalas. Hence He is called 'सप्तजिह्वः' ।

(It is named as 'हिरण्या, कनका, रक्ता, कृष्णा पिङ्गळा, बहुरूपा, अतिरिक्ता are the seven rolling tongues mentioned elsewhere also.

(2) सप्तभिः जहाभिः सहिताः सप्ततपस्विनः ते एव जिह्वा अस्येति सप्तजिह्वः ।

The 7 ṛshis / sages had 7 Jaṭās. Having them as the 7 tongues is Viṣṇu and so He is called 'सप्तजिह्वः' ।

८३९. सप्तैधाः

ॐ सप्तैधसे नमः ॐ

(1) सप्त ऋषीन् एधयति वर्धयति इति = सप्तैधाः ।

Viṣṇu is called 'सप्तैधाः' because He is responsible for the growth of the seven ṛshis.

(2) As per the orders of Śrī Viṣṇu, these Saptarshis were born out of the mind of Chaturmukha Brahma. They are :

(1) Marīchi

(2) Atri

(3) Aṅgīrasa

(4) Pulastya

(5) Pulaha

(6) Kratu and

(7) Vasishṭha

Paramātmā protected them all and He was responsible for their growth also.

Like that Mārīchit's son is famous Kashyapa (1), Atri (2), Bhāradwāja (3), Viśwāmitra (4), Gautama (5), Jamadagni (6), Vasishṭha (7) — all these seven grew because of Śrī Hari. So He is called as 'सप्तैधाः' ।

* * *

८४०. सप्तवाहनः

ॐ सप्तवाहनाय नमः ॐ

(1) सप्तवाहनः सप्त वाहा अश्वा यस्य सः सप्तवाहः ।

Viṣṇu is called 'सप्तवाहनः' became by remaining in the Sun, He has 7 horses represented by the 7 chandas. (i) Gāyatri, (ii) Vṛshṇik (iii) Anushṭub (iv) Bṛhatī (v) Pangadī (vi) Trishṭub and (vii) Jagatī.

यो वहत्यनिलस्कन्धात् सप्तासौ सप्तवाहनः ।
वाहनानि रवेरस्य सप्त वा सप्तवाहनः ॥

(2) एको अश्वो वहति सप्तनामा ।

Viṣṇu is called as सप्तवाहन since He has one horse by the name 'Sapta' as His Vāhana (इति श्रुतेः).

(3) सप्तं सजटं ऋषिरूपं वहति इति = सप्तवाहनः ।

Viṣṇu is called as 'Sapta Vāhana' because He has the rūpa of Ṛshi.

(4) "सप्त प्राणाः प्रभवन्ति" ।

The seven vital airs are born of Śrī Viṣṇu, so He is सप्तवाहनः ।

(5) Śrī Vāyu is the presiding deity which gets its strength from the life-breath of the Lord Śrī Viṣṇu of the universe. Then Śrī Vāyu carries on the work of the universe in different regions or strata.

विश्वेशप्राणशक्तेर्वै वाय्वाख्यम् अधिदैवतम् ।
जगत्सन्धारकं चैव नानास्कन्धात्मना तु वै ॥

एते भगवदारामाः तिष्ठन्ति अस्मिन् जगत्त्रये ।
—इति श्री पौष्करे ॥

८४१. अमूर्तिः
ॐ अमूर्तये नमः ॐ

(1) अमूर्तिः प्राकृतदेहरहितः ।

Viṣṇu is called अमूर्तिः because He had no body with material connection.

Under Bhakti Pāda in the sūtras 3.2.14 to 3.2.17 starting with

ॐ अरूपवदेव हि तत्प्रधानत्वात् ॐ

In Bhāshya, the authority of Matsya Purāṇa is quoted.

(2) मूर्तिः परिच्छेदः । तत् रहितत्वात् अमूर्तिः ।

Viṣṇu is called अमूर्तिः because He has no limitation of any kind whatsoever.

(3) Paramātmā Viṣṇu has no body connected to Matter – Prakṛti at all. The Śwetāśwatara Upanishad says :

एको देवः सर्वभूतेषु गूढः
सर्वव्यापी सर्वभूतान्तरात्मा ।
सर्वभूताधिवासः
साक्षी चेता केवलो निर्गुणः च ॥

Śrīmad Āchārya has stated that 'निर्गुणः' here means only, प्राकृतगुणराहित्यं — that is absence of all Prākṛta qualities but not

absence of attributes. This is because right from एकः upto केवलः — there are 9 adjectives – qualities. Then to call Viṣṇu by निर्गुणः would be defeating the rules of interpretation and the Upanishads as Apourusheya.

"The Colour and forms are the products of the elements and He is far above the influence of and different from the elements, hence He is called as colourless and formless. Possibly material colour and form cannot be supposed to be found in Him.

While explaining the next sūtra, it is further explained,

प्राकृतरूपरहितेऽपि ब्रह्मणि रूपिपदं अवैयर्थ्यं न भवति, अप्राकृतरूपत्वात्।

In the sūtra ॐ आह च तन्मात्रम् ॐ 3.2.16, the śruti declares that the Lord's colour and form consist only of the essence of His self-knowledge and bliss.

स्थूलभौतिकमूर्तिव्यावृतः 'अमूर्तिः' उच्यते ॥

* * *

८४२. अनघः

ॐ अनघाय नमः ॐ

(1) अनघः = पापशून्यः ।

Viṣṇu is called 'अनघः' because He has no sins at all.

(2) अघं दुःखं न विद्यते इति अनघः ।

Viṣṇu is called अनघः because He has no unhappiness or grief at all.

(3) Viṣṇu is called as 'Anaghaḥ' because He is not at all subject to any Karma and so He is entirely different and totally distinct from the Jīvas who are all under His absolute control.

जीवेभ्यः कर्मवश्येभ्यः व्यावृत्तश्च 'अनघः' स्मृतः ।

(4) In Bhagavat Gītā, Paramātmā calls Arjuna his disciple as 'अनघ' in many places. For example in 3-3 :

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ ।

So naturally his preacher, master, Śrī Kṛṣṇa is 'अनघ' automatically gets proved.

८४३. अचिन्त्यः

ॐ अचिन्त्याय नमः ॐ

(1) अचिन्त्यः = चिन्तितुं अशक्यः ।

Viṣṇu is called 'अचिन्त्यः' because He cannot be fully and completely be meditated upon.

(2) साकल्येन चिन्तयितुं अशक्यत्वात् अचिन्त्यः ।

Viṣṇu is called अचिन्त्यः because He cannot be fully and contemplatedly meditated or thought over.

(3) Śrīmad Āchārya in the Gītā Tātparya Under 2-25 states :

"स च विष्णोः न च अन्यः अस्ति यस्मात् सः अचिन्त्य-शक्तिमान्"

There is no one who has indescribable and unlimited power and capacity like Viṣṇu. Hence He is called 'अचिन्त्यः' ।

(4) Gītā says in 2-25 as :

अव्यक्तः अयं अचिन्त्यः अयं अविकार्यः अयं उच्यते ।
तस्मात् एवं विदित्वैनं नानुशोचितुं अर्हसि ॥ २५ ॥

Śrīmad Āchārya in his Tātparya beautifully draws the derivation of this verse.

I step : Paramātmā is सर्वगत – all pervasive – then why He is not visible at all ? This is answered by अव्यक्तः अयं । which means He is not visible generally.

II Step : The next question would be that as to how this would be possible for a person who is everywhere at all times, still being not visible. The answer is अचिन्त्यशक्तित्वात् ।

This is possible because of His capacity which is extra-ordinary and unique and which cannot be imagined or thought over by one else.

III Step : This अचिन्त्यशक्ति is always there in. It does not get destroyed. He is अविकार्यः अयं इति ।

Śrīmad Āchārya gloriously states :

(i) सर्वगतश्चेत् परमात्मा किमिति तथा न दृश्यते इत्यतः वक्ति— अव्यक्तमिति ॥

(ii) कथम एतत् युज्यते ? अचिन्त्यशक्तित्वात् ।

(iii) न च सा शक्तिः कदाचित् अन्यथा भवति अविकार्यत्वात् इति ।

(5) This Viṣṇu's अचिन्त्यशक्तिः is also referred to as

अमानुषशक्तिः, ऐश्वर्यशक्तिः, दुरन्तशक्तिः, निजशक्तिः, अघटनघटनशक्तिः, अनन्तशक्तिः etc.

In Kāṭhaka Upanishad under second valli, mantra 21 states :

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुं अर्हति ॥ २ ॥

Sitting, he moves far; laying He goes everywhere; who can know Him who is the cause of joy and sorrow ? Śrīmad Āchārya says in Upanishad Bhāshya as :

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
ऐश्वर्याद् भगवान् विष्णुः विरुद्धं घटयत्यसौ ॥

The unique feature of Viṣṇu being अचिन्त्यः is resorted to explain the situation.

(6) Under Bhaktipāda the aphorism 27 (3.2.17) runs this. ॐ अतोऽनन्तेन तथा हि लिङ्गम् ॐ. From the authority as to the Lord's being non-manifest and becoming manifest also. The revelation is possible through the grace of the Lord of boundless powers; for scripture also conveys an instication to the effect.

Śrīmad Āchārya quotes from 'Nārāyaṇa Adhyātma' in his Bhāshya to explain this situation.

नित्याव्यक्तोऽपि भगवान् ईक्ष्यते निजशक्तितः ।
तमृते परमात्मानं कः पश्येतामितं प्रभुम् ॥

—इति नारायण अध्यात्मे ॥

Though Nārāyaṇa is always not visible, still He becomes visible due to the nature of Him being 'अचिन्त्यः'।

(7) Śrīmad Āchārya under Gītā Tātparya under the 11th Chapter cites an authority from Brahma Tarka covering the verses 1 to 14.

एकं रूपं हरेः नित्यं अचिन्त्य ऐश्वर्ययोगतः ।
बहुसंख्यागोचरं च विशेषादेव केवलम् ।

Though Śrī Hari is having one rūpa — one person, He takes million of rūpas, still there is no difference between them at all. This is because He is अचिन्त्यः.

(8) "Sattatwa Ratnamālā" deals in the 10th verse as :

पंचाशतां हि वर्णानां क्रमाद्योगैः परस्परम् ।
अनन्तानां च वेदानां स्थितिरित्यतिकौतुकम् ।
ईश्वर-अचिन्त्य-शक्त्यैश्च घटना केवलं भवेत् ॥

The letters in Sanskrit are only 50 in number. The Vedas are only sentences, in turn words, in turn, letters. When the letters all finite, the Vedas being product of the letters should also be finite. But as a matter of fact, it is infinite "अनन्ता वै वेदाः" ।

This could be possible only by the 'अचिन्त्यशक्तिः' of the Lord.

(9) Śrīmad Āchārya quotes a lengthy and glorious authority from Brahma Tarka in Gītā Tātparya under 11-14 :

एकं रूपं हरेः नित्यं अचिन्त्य-ऐश्वर्ययोगतः ।
बहुसंख्यागोचरं च विशेषादेव केवलम् ॥

Śrī Hari is only one and having one rūpa but at the same time and at the same place, He has many many infinite rūpas which are possible by His extra-ordinary power, that is, अचिन्त्यशक्तिः. Hence Viṣṇu is called अचिन्त्यः ।

(10) This Achintya Śakti can be classified into three categories for understanding with clarity.

(1)

अणोः अणीयान् महतो महीयान्

Viṣṇu is smaller than the smallest and bigger than the biggest at the **same time and at the same place.**

This is totally अचिन्त्य which even Mahā-lakshmī cannot think of.

(2)

Vedas are infinite due to Achintya śakti of Viṣṇu. Here the dharma relates to Vedas but not in God. In such cases अचिन्त्य-शक्ति, what is told, is little qualified, because, the आनन्त्य of Vedas, is fully known to Mahālakshmī and to Śrī Vāyu.

(3)

When we are unable to explain certain aspects, it is stated as the same as अचिन्त्यशक्तिः. But it is not so, because what is अचिन्त्य for us may be चिन्त्य to devatās.

(11) Śrīmad Āchārya splendidly states in Nirṇaya :

इमानि कर्माणि रघूत्तमस्य
हरेः विचित्राण्यपि न अद्भुतानि ।
दुरन्तशक्तेः अथ चास्य वैभवं
स्वकीयकर्तव्यतयानुवर्ण्यते ॥

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८४४. भयकृद्भयनाशनः

ॐ भयकृद्भयनाशनाय नमः ॐ

(1) अभयकृत् भक्तानां अभयप्रदः ।
भयनाशनो भयपरिहारकः ।

Viṣṇu is the bestower of boons to the devotees. He is also the destroyer of fear in them.

Hence Viṣṇu is called अभयकृद्भयनाशनः ।

(2) Viṣṇu is called भयकृद्भयनाशनः since He will fear to the devotees for their correction or welfare and then will also destroy the fear.

श्रीवेंकटेशस्तोत्रम् states : 6th verse :

श्रीनिधिः सर्वभूतानां भयकृद्भयनाशनः ।
श्रीरामो रामभद्रश्च भवबंधैकमोचकः ॥ ६ ॥

Śrī Venkaṭesha, the treasure of wealth, for all creatures He is the giver of fear as well as clearer of the same.

(3) Paramātmā Śrī Viṣṇu is the source of fear - भयकृत् । In the case of those who transgress His commands. Śrī Viṣṇu destroys the fear – Bhaya Nāśana of those who obey His commands.

आज्ञानुवर्तिनां स्वस्य भयं नाशयतीति सः ।

भयनाशनः इत्युक्तः ॥

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८४५. अणुर्बृहत्

ॐ अणुर्बृहते नमः ॐ

(1) अणुत्वविश्रान्त्यधिकरणत्वात् अणुः।

At the same time and place, He will be smaller than the smallest and bigger than the biggest. Hence Viṣṇu is called 'अणुर्बृहत्'।

(2) This is exactly stated in Kāṭhaka Upanishad 1-2-20 :

अणोरणीयान् महतो महीयान्
आत्माऽस्य जन्तोर्निहितो गुहायाम्।
तमक्रतुः पश्यति वीतशोकः
धातुः प्रसादान्महिमानमात्मनः ॥ २० ॥

आत्मा अणोः अणीयान् = That Ātmā – Viṣṇu is smaller than the smallest. That is, subtlest than all the subtle entities.

महतः महीयान् = Viṣṇu is bigger than the biggest He is residing in the heart cave of the Jīva.

(3) The Sūtra 1-4-2 ॐ सूक्ष्मं तु तदर्हत्वात् ॐ states that Viṣṇu is the subtlest entity and hence He is called as 'Avyakta' in the most important sense.

(4) The Sūtra 4.2.9 ॐ सूक्ष्मं प्रमाणतश्च तथा उपलब्धेः ॐ states :

सूक्ष्मं = प्रकृतेः अपि (सकाशात्) ब्रह्म सूक्ष्मं

प्रमाणतश्च = ज्ञानानन्दादि गुणपरिमाणतश्च अधिकं, कुतः?

तथा उपलब्धेः = 'सर्वतः' इति तथा श्रुतेः अतोऽपि प्रकृतेः, न – ब्रह्म साम्यं इत्यर्थः ॥

The Lord is greater than 'SHE' in point of subtlety and in the extent of qualities; they are not equals as seen from the śruti announcing it.

सूक्ष्मत्वं च अधिकं ब्रह्मणः प्रकृतेः ।
ज्ञानानन्दैश्वर्यादिप्रमाणाधिक्यं च ।

The subtlety of Brahman is greater than that of Prakṛti. The extent of the qualities such as knowledge, bliss, power, authority is (incomparably) greater in Brahman than in Prakṛti.

सर्वतः प्रकृतिः सूक्ष्मा, प्रकृतेः परमेश्वरः ।
ज्ञानानन्दौ तथैश्वर्यं गुणाश्चान्येऽधिकाः प्रभोः ॥

—इति च तुरश्रुतिः ।

Tura Śruti says :

Paramātmā is more subtler than Prakṛti in knowledge, bliss, power and authority and all other qualities are infinitely more extensive (absolutely perfect) in the Lord than in Prakṛti.

(5) Viṣṇu is too subtle since He has the capacity to enter into the infinitesimally small void space known as 'Dahara Ākāśa' in the heart of the souls.

अतिसूक्ष्महृदयाकाश व्यक्तजीवप्रवेशने ।
शक्तिमान् 'अणुः' इत्युक्तः ॥

as stated in the sūtra 1.3.14 ॐ दहर उत्तरेभ्यः ॐ.

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८४६. कृशस्थूलः

ॐ कृशस्थूलाय नमः ॐ

(1) दैत्यान् कर्शयतीति कृशः। स्थूलो महापरिमाणः।

Viṣṇu is called कृशस्थूलः because He reduces the daityas to nothing and very feeble.

(2) कृशोऽणुमात्रः, स्थूलो महत्परिमाणः।

Viṣṇu is called कृशस्थूलः since He is soft like cotton - lint; and at the same time He is weighty.

One best example for this, we get in Śrīmad Bhāgavatam Lord Kṛṣṇa was only 4 months old when the asura in the form of a wheel approached the child. Naturally the 4 months child legs would be very soft like cotton. But by the kick of the same, the Asura died, the wheel was broken, the cart was broken. So the legs should be very strong and stout. Hence Viṣṇu is called कृशस्थूलः.

(3) In Bhāgavata Tātparya – Śrīmad Āchārya under 1.3.1 states from Kūrma Purāṇa as under :

"अस्थूलश्चानणुश्चैव स्थूलोऽणुश्चैव सर्वतः।
अवर्णः सर्वतः प्रोक्तः श्यामो रक्तान्तलोचनः।
ऐश्वर्ययोगाद्भगवान् विरुद्धार्थः अभिधीयते ॥"

Viṣṇu is spoken of as अस्थूलः not stout : अनणु not atomic; as stout स्थूलः, as अणुः atomic, without colour, with colour like red eyes etc. All these opposite qualities are possible in Him due to His ऐश्वर्यशक्तिः namely incomprehensible power or extra-ordinary power of the Lord.

Hence Viṣṇu is कृशस्थूलः

८४७. गुणभृन्निर्गुणः
ॐ गुणभृन्निर्गुणाय नमः ॐ

(1) गुणान् आनन्दादीन् बिभर्तीति गुणभृत्।

Viṣṇu is called गुणभृत् because He has infinite and immeasurable Ānanda and other auspicious qualities. सत्त्वादिगुणरहितत्वात् निर्गुणः. At the same time, Viṣṇu is also निर्गुणः because He has no material qualities connected to सत्त्व, रजो, तमो गुणाः. Therefore Viṣṇu is called 'गुणभृन्निर्गुणः'।

(2) गुणान् अप्रधानभूतजीवान् बिभर्ति इति गुणभृत्।

Viṣṇu is the support or protector of insignificant in nature, the Jīvas and He is without material attributes. Hence He is called गुणभृन्निर्गुणः।

(3) By the अचिन्त्यशक्तिः available in Him, the opposite qualities is possible in Him to exist. The Āgneya Purāṇa beautifully states thus :

"अगुणो अगुणदेहत्वात् सगुणो गुणधारणात्।
ऐश्वर्यादिगुणत्वात् वा वासुदेव इतीरितः।"

Since Vāsudeva is without material attributes, Since Vāsudeva is with all non-material qualities, (प्राकृतगुणरहितत्वे सति, अनन्त-अप्राकृत-गुणवत्वं) and both could be possible in Him due to the extra-ordinary or unimaginable power of Him.

(4) Śrīmad Āchārya in his Sūtra Bhāshya states under the Sūtra 1.3.12: ॐ अन्यभावव्यावृत्तेश्च ॐ by quoting from Brahma Purāṇa authority as under :

"अस्थूलोऽनणुरूपोऽसावविश्वो विश्व एव च।
विरुद्धधर्मरूपोऽसावैश्वर्यात्पुरुषोत्तमः ॥"

—इति च ब्राह्मे।

Purushottama, Śrī Viṣṇu, is अस्थूल as well as अनणुरूपः that is the biggest and the smallest. Like this, the opposite qualities are possible in Him due to His incomprehensible power and potency. अचिन्त्य ऐश्वर्य शक्तिः।

(5) Under the Sūtra ॐ श्रुतत्वाच्च ॐ 1.1.11 Śrīmad Āchārya in his Bhāshya has quoted from श्वेताश्वतर उपनिषत् as under :

एको देवः सर्वभूतेषु गूढः
सर्वव्यापी सर्वभूतान्तरात्मा।
कर्माध्यक्षः सर्वभूताधिवासः
साक्षी चेता केवलो निर्गुणः च॥ इति।

Here Adwaita school relies on this word निर्गुणः to say that Brahman is devoid of all attributes. Admittedly this is incorrect due to various reasons. One being the rule of "Noceitur asoccisus" which means "a word takes its meaning in the company of words in which it resides." Here निर्गुणः resides in the accompany of 10 qualities. So निर्गुण to mean "absence of attributes" will totally negate the other 10 adjectives and make them futile. Hence Śrīmad Āchārya has properly, reasonably, and sensibly interpreted that निर्गुणः means प्राकृतगुणराहित्यं which means not having attributes connected to 'Matter'.

Hence Viṣṇu is called 'गुणभृन्निर्गुणः' .

(6) Śrīmad Āchārya under Gītā 9-11, states in his Bhāshyam as under from Moksha Dharma.

"ईश्वरो हि जगत्स्रष्टा प्रभुः नारायणः विराट् ।
भूतान्तरात्मा विज्ञेयः सगुणो निर्गुणोऽपि च ।
भूतप्रलयं अव्यक्तं शुश्रूषुः नृपसत्तम ॥"

Īśwara is the creator of the world. He is the Master and is called Nārāyaṇa whose trans-empricial form is always in manifestation. He is the bestower of Moksha. **He is bereft of the Prākṛtic properties of Sattwa, Rajas and Tamas and is possessed of the sovereign attributes of independence omniscience etc.**

Important :

(i) Viṣṇu is having all the attributes and at the same time He is without attributes. Both are possible in Him because He is without Prākṛtic attributes and is having all auspicious Aprākṛtic attributes in Him in infinity.

(ii) Others, Like Adwaita have taken this as two names of Viṣṇu (i) गुणभृत् (ii) निर्गुणः But Śrīmad Āchārya considers this as one name. Because it is possible to have opposite attributes in Him at the same time. In Sūtra Bhāshya under 1.3.12 : ॐ अन्यभावव्यावृत्तेश्च ॐ, says :

"अस्थूलं अनणु" इत्यादिना स्थूलाणवादिना अन्यवस्तुस्वभावानां व्यावृत्तेश्च ।

Sūtra Bhāshya further states :

अस्थूलः अनणुः अमध्यमः मध्यमः अव्यापकः व्यापकः यः असौ हरिः आदिः अनादिः अविश्वः विश्वः सगुणः निर्गुणः इत्यादेः विष्णोरेव ते धर्माः ॥

Such beauties of opposite attributes is possible in Him, due to His अचिन्त्यशक्तिः ।

८४८. महान्

ॐ महते नमः ॐ

(1) महान् = श्रेष्ठः ।

Viṣṇu is called महान् because He is the supreme of all.

(2) ज्ञानानन्दादि सर्वगुणपरिपूर्णत्वात् महान् ।

Viṣṇu is called महान् because He is full of knowledge, Ānanda and other attributes in Him and there is no match for Him at all.

In the sūtra 4.2.9 :

ॐ सूक्ष्मं प्रमाणतश्च तथोपलब्धेः ॐ

Śrīmad Āchārya states in his Bhāshya :

ज्ञानानन्दैश्वर्यादिप्रमाणाधिक्यं च ।

Śrī Viṣṇu is very much subtle to Goddess Mahālakshmī; Since He is very much more in knowledge, Ānanda etc. compared to Her.

Hence Viṣṇu is महान्।

(3) Śrīmad Āchārya states in Sūtra Bhāshya that महत् śabda is only to Viṣṇu in the important and primary sense. The sūtra is 1.4.8 :

ॐ महद्वच्च ॐ

यथा 'महत्'शब्दो महत्तत्त्वे प्रसिद्धोऽपि परममहत्त्वात् परमात्मनः एव मुख्यः एवं इतरेऽपि।

Hence महान् is Viṣṇu only.

(4) In Śrīmad Bhāgavatam, the two sons of Kubera after they were relieved by the touch of Lord Śrī Kṛṣṇa Vāsudeva praised Him as under :

त्वं महान् प्रकृतिः सूक्ष्मा रजः सत्त्वतमोमयी ।
त्वमेव पुरुषः अध्यक्षः सर्वक्षेत्रविकारवित् ॥

They submitted to Kṛṣṇa : "You are the Mahan – the greatest respectable entity in all the universe". Denoted by the śabda प्रकृतिः that is doing extra ordinary acts.

(5) Śrī Viṣṇu is called 'Mahān' because there is nothing that can obstruct what he desires to do. Even into the Earth, He can plunge and emerge out of it as one does in water. This power He has to the highest extent and so He is Mahān.

भूम्यां महनीय इव हि उन्मज्जननिमज्जनात् ।
महान् प्राकाम्य संपूर्त्या षडर्णस्तु महत्त्वदः ॥

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८४९. अधृतः

ॐ अधृताय नमः ॐ

(1) अधृतः केनापि धृतो न भवति इति तथा ।

Viṣṇu is called अधृतः because He is not supported by anyone else. He is the support for Himself.

(2) सर्वधारकः, स्वयं, अन्येन न ध्रियते इति अधृतः ।

He is the support of all. He supports Himself. He is not supported by anyone else. Hence He is अधृतः ।

(3) As a matter of fact, Paramātmā is the support of all and He is not under anyone's support. Gītā states in 7.7 :

मत्तः परतरं नान्यत् किंचिदस्ति धनञ्जय।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणाः इव ॥

In Padma Purāṇa, it is seen :

विष्णुं समाश्रितो ब्रह्मा, ब्रह्मणोंऽगगतो हरः।
हरस्यङ्गविशेषेषु देवाः सर्वेऽपि संस्थिताः।

Chaturmukha Brahma has the support of Śrī Viṣṇu; and in Chaturmukha Brahma Lord Rudra takes support; and in Rudra all other devatās take support.

In Harivaṁśa, it is seen, in the ascending order :

रुद्रं समाश्रिता देवा रुद्रो ब्रह्माणमाश्रितः।
ब्रह्मा मामाश्रितो नित्यं नाहं कश्चिदुपाश्रितः॥

—इति हरिवंशे।

All devatās have the support of Rudra. Rudra is supported by Chaturmukha Brahma. That great Chaturmukha Brahma is supported by Śrī Hari and Śrī Hari has no support at all.

The Sūtra 1.3.10 :

ॐ अक्षरं अंबरान्तधृतेः ॐ

clearly explains that all are supported by Mahālakshmī and that Mahālakshmī is wholly supported by Śrī Viṣṇu.

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८५०. स्वधृतः
ॐ स्वधृताय नमः ॐ

(1) स्वेनैव धृतः स्वधृतः ।

Viṣṇu is called स्वधृतः because He is the support for Himself. But not any one else can be a support to Him.

(2) स्वं धनं धृतं येनेति = स्वधृतः ।

Wealth is supported by Him. Wealth is possessed by Him all in infinite manner. Hence He is called स्वधृतः ।

(3) Paramātmā, Śrī Viṣṇu is called as 'Sva-dhṛtaḥ' because His sovereignity is innate.

स्वभावतो धृतैश्वर्यः 'स्वधृतः' प्रकीर्तितः ॥

(4) Viṣṇu is alone totally independent.

विष्णुरेव स्वतन्त्रः तस्मात् स एव मुख्य 'स्वधृतः' ।

He is called स्वधृतः because

स्वरूप, प्रवृत्ति, प्रमिति लक्षण सत्तात्रैविध्ये
पर-अनपेक्षत्वम्

is available only in Him.

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८५१. स्वास्य:

ॐ स्वास्याय नमः ॐ

(1) शोभनं आस्यं मुखं अस्येति स्वास्यः ।

Viṣṇu is called स्वास्यः because He has beautiful face.

(2) सु शोभना वेदाः आस्ये यस्येति = स्वास्यः ।

Viṣṇu is called स्वास्यः because He has auspicious mouth, which pronounces Vedas always. Śrīmad Āchārya states in द्वादशस्तोत्रम् - 1.7 :

सन्ततं चिन्तयेत्कण्ठं भास्वत्कौस्तुभभासकम् ।
वैकुण्ठस्याखिला वेदा उद्गीर्यन्ते अनिशं यतः ॥ ७ ॥

अखिलाः निश्शेषाः वेदाः अपौरुषेयागमाः आम्नायाः
उद्गीर्यन्ते = उच्चार्यन्ते ।

(3) Śrīmad Āchārya states that the neck of Śrī Hari should be always meditated upon which contains 'Koustubha Maṇi' and through which Vedas are always coming out and being pronounced by Him.

(3) शोभनं आस्यं मुखं अस्य इति स्वास्यः ।

Viṣṇu is called स्वास्यः because He has beautiful mouth.

(4) 'आस्य' means 'Status'. Śrī Viṣṇu's status is always magnificent and distinct and independent. Hence Viṣṇu is called as 'स्वास्यः'।

आसनं शोभनं यस्य सः 'स्वास्यः' इति कथ्यते ॥

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८५२. प्राग्वंशः

ॐ प्राग्वंशाय नमः ॐ

(1) प्राग्वंशोऽनादिकालं आरभ्य वंशः इव आधारः ।

From the Anādi kāla, Paramātmā is the support for the entire universe like a bamboo tree.

(2) In Shānti Parva – Mahābhārata under 352-18, it is stated that in the Yāga Śālā, in the place called 'प्राग्वंश' He is being enquired by those who were aware of Vedas. Hence He is called as 'प्राग्वंशः' ।

(3) Paramātmā Śrī Viṣṇu is the cause for eternal's wealth.

नित्यानां ऐश्वर्यात् = प्राग्वंशः इति ।

(4) अनादिमुक्तः is Mahālakshmī For Her, Śrī Viṣṇu is responsible for all activities. Hence He is called प्राग्वंशः ।

अनादिमुक्तः प्राश्चो ये तेषां उद्भवभूमिदः । प्राग्वंशः इति ॥

८५३. वंशावर्धनः

ॐ वंशावर्धनाय नमः ॐ

(1) वंशवर्धनः परीक्षित्संरक्षणेन पाण्डुकुलं वर्धयति इति ॥

Lord Kṛṣṇa saved the Garbha of Uttarādevi, mother of Parīkshit Mahārāja and wife of King Abhimanyu. Thereby He saved and restored the caln of Pāṇḍavas. He made the Kula to grow by protecting Mahārāj Parīkshit, as the child, by the

force of Brahmāstra left by Aśwatthāmā. Hence it is explained in Bhāgavatam :

"जुगोप कुक्षिंगत आत्तचक्रो
मातुश्च मे यः शरणं गताया" इति ।

Kṛṣṇa saved the child in the womb of Uttarā Devi and saw that Vaṁśa-Family was grown :

अन्तस्थः सर्वभूतानां आत्मा योगेश्वरो हरिः ।
स्वमायया वृणोद्गर्भं वैराठ्याः कुरु तन्तवे ॥ १७ ॥

(1-8-17)

This is a lovely verse in Bhāgavatam, bringing the glory of Śrī Kṛṣṇa, as 'Vaṁśa-vardhana'.

(2) वंश = यादव वंश, वृत् = छेदने इति,
वंशवर्धनः = Destroyer of Yādava Kula.

Viṣṇu is called 'वंशवर्धनः' because He is mainly responsible for the destruction of Yādava Kula through the curse of Brāhmin.

८५४. भारभृत्

ॐ भारभृते नमः ॐ

(1) भारं भारभूतं ब्रह्माण्डं कूर्मरूपेण बिभर्ति इति = भारभृत् ।

Viṣṇu is called 'भारभृत्' because He supports or lifts the Brahmāṇḍa in the avatār and in the form of divine Tortoise always. Hence He is called 'भारभृत्' ।

This point is gloriously explained under बृहदारण्यकोपनिषत् under 3.2.3 mantra which starts as :

"स त्रेधात्मानं व्यकुरुतादि तृतीयं वायुं ...
तदेव प्रतितिष्ठत्येवं विद्वान्" ॥ ३.२.३ ॥

Śrīmad Āchārya in his Bhāshya states :

प्राणो मुख्यवायुः कूर्मरूपेण जगद्धारकः सन्नपि आस्ते ।

Mukhyaprāṇa in the form of Main Vāyudeva as 'Kūrma', is the supporter and carrier of the entire weight of the whole universe.

"स एष कूर्मरूपेण वायुरण्डोदके स्थितः ।
विष्णुना कूर्मरूपेण धारितोऽनन्तधारकः ॥"

Śesha out of His 1000 hoods beeps the entire universe in one of his hoods. That Śesha is supported below by Śrī Vāyu in the form of divine Tortoise. That वायुकूर्म is supported below by Śrī Viṣṇu in the form of Tortoise. Hence Śrī Viṣṇu is 'भारभृत्' ।

(2) Gītā tells in 7-7 :

मत्तः परतरं नान्यत् किंचिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणाः इव ॥

Arjuna was told that there is none superior to Lord Kṛṣṇa. The entire universe consisting of chetanas, jaḍas and so on are all supported by Him only, just like a string keeps up the beeds; like the the thread or twine keeps up the flowers in the garland. If that string/thread is removed, the beeds or the flowers fall down and are destroyed. Viṣṇu is भारभृत् supporter of all creatures and inanimate objects in the world.

(3) In Dwādaśa Stotra, it is explained in 6.1 :

मत्स्यकरूप लयोदविहारिन् वेदविनेतृचतुर्मुखवन्द्य ।
कूर्मस्वरूपक मन्दरधारिन् लोकविधारक देववरेण्य ॥ १ ॥

मन्दरधारिन् = मन्दरस्य पर्वतस्य धारी धारकः ।

At the time of churning the milky ocean, the mountain due to heavy weight went downwards, and got sub-merged. Devatās, and asuras with Vāsuki snake as the rope were helpless, since the rod (Used of the Mandara mountain) was not there. Without churning, Mahālakshmī and other precious articles could not come out. At that time Śrī Viṣṇu took the avatār as Kūrma and effortlessly lifted the huge and weighty mountain above the water.

मन्दरधारिन् is Viṣṇu who is भारभृत् ।

(4) Another meaning is मन्दं = रोगं, असुराणां राति = ददाति इति मन्दरधारिन् = भारभृत् which means Viṣṇu is the giver of all diseases to the Asuras.

(5) Again under 9-6, Śrīmad Āchārya states :

सुरदितिजसुबलविलुलित मन्दर-
धर परकूर्म हे भव मम शरणम् ॥

देवाः दैत्याः could not do anything at the submerging of the मन्दरगिरि । तदा परकूर्म = विलक्षण कूर्मावतार श्रीविष्णुः, त्वं सुवलेन विलुलितः = परिवर्तितः ।

You brought easily upwards, Hence Viṣṇu is भारभृत् ।

In Harikathāmṛtasāra, in the 7th Sandhi called as 'पंचमहायज्ञ संधि' in the 12th Śloka, Mahān Śrī Jagannātha Dāsaru states :

'भारभृत्' नामकन साविरदारुनूरिप्पत्तु ।

Paramātmā with the name of 'Bhārabhṛt' remains with 1624 rūpas in all places in the world which is full of dynamic and static objects.

In महाभारततात्पर्यनिर्णयः 8-92 :

निपात्य रक्षोऽधिपतिं सः मारुतिः
प्रगृह्य सौमित्रिमुरङ्गशायिनः ।
जगाम रामाव्यतनोस्समीपं
सौमित्रिमुद्धर्तुमलं ह्यसौ कविः ॥ ९२ ॥

This verse relates to the saving of Lakshmaṇa, son of Sumitrā Devi by Śrī Hanumān in the battle field. Śrī Vādirāja Swāmi states in his commentary, By the śabda 'हि'—

कपिः इत्यत्र 'हि'शब्देन घनोदके कूर्मस्वरूपस्य
वायोः स्वपृष्ठे अनन्तोद्धारकत्वं प्रसिद्धिं सूचयति ॥

By that the Kūrma rūpa of Śrī Vāyu is reminded and on him, Śesha rests and is being supported is reminded.

८५५. कथितः
ॐ कथिताय नमः ॐ

(1) कथितः = सदागमैः प्रतिपादितः ।

Viṣṇu is called 'कथितः' because He is told or explained by all good scriptures — सदागमाः ।

Śrīmad Āchārya in his marvellous work by name "Śrī Viṣṇu Tatwa Vinirṇaya" starts as :

"सदागमैकविज्ञेयं समतीतक्षराक्षरम् ।
नारायणं सदा वन्दे निर्दोषाशेषसद्गुणम् ।।"

Lord Nārāyaṇa, is known only by 'Sadāgamas' in a special and splendid way, namely as 'Sarvottama'.

सदागमैः कथितः श्रीविष्णुः ।

(2) By all śrutis, smṛtis, itihāsa, purāṇas etc. Śrī Viṣṇu is told as Sarvottama and independent. Hence He is called 'कथितः' ।

For example Bhagavat Gītā states in 15-15 :

सर्वस्य चाहं हृदि सन्निविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृत् वेदविदेव चाहम् ।। १५ ।।

वेदैश्च सर्वैः अहमेव वेद्यः = In all Vedas, I am the one who is stated — Lord Kṛṣṇa says to Arjuna, अहमेव कथितः इत्यर्थः । Hence Viṣṇu is called कथितः ।

Here about the śabda 'च' is discussed in order to bring home, the quality of 'कथितः' of the Lord Viṣṇu in Sadāgamas.

(i) वेदैः च — which means not only in the अपौरुषेयग्रन्थाः like वेदाः । but also in the पौरुषेयग्रन्थाः i.e. works with authors like Bhārata, Bhāgavata and so on, there also विष्णुरेव कथितः इत्यर्थः ।

(ii) वेदैः च सर्वैः अहमेव वेद्यः — means not only in the āgamas consisting of letters — वर्णाः, but also in the śabdas, as śabdas per se, that is, ध्वन्यात्मकशब्दाः also, Viṣṇu alone is referred to or told.

ध्वन्यात्मकशब्दैः अपि अहमेव कथितः इत्यर्थः ।।

(iii) वेदैः च सर्वैः अहमेव वेद्यः — means others are not told in full in all Vedas may appear so. But it is not a fact, because Mahālakshmī and Śrī Vāyu are told in the entire Vedas.

सर्ववेदप्रतिपाद्यत्वं वायौ, महालक्ष्म्याः अपि वर्तते।

So the 'च'कार indicates the Vṛtti —

परममुख्यवृत्त्या इत्यर्थः।

which means in the most important manner.

In turn, it means :

महायोग, महायोगरूढ्या इत्यर्थः।

So Viṣṇu alone is denoted by all Vedas in the most important manner.

"मुख्यतः सर्ववेदानां तात्पर्यं श्रीपतेः परम्।
तदन्ये तु तात्पर्यं स्यात् अवान्तरं" इति महावाराहे॥

So Viṣṇu is कथितः परममुख्यवृत्त्या in all Vedas.

(iv) वेदैः च सर्वैः अहमेव वेद्यः — In all Vedas in all branches (शाखाः) not only in Upanishads, but also in Karma-Khaṇḍa, Devatā Khaṇḍa etc. I am told in full. This is because some hold that Upanishads speak of Viṣṇu, but not the other portions of Vedas. This is absolutely wrong. The entire Vedas in full speak only of Viṣṇu. एव कार should be treated as अयोगव्यवच्छेदः also.

Viṣṇu is कथितः in all Vedas, in every sentence, in every letter, in every sound, in every swara.

Hence He is called 'कथितः'।

* * *

८५६. योगी

ॐ योगिने नमः ॐ

(1) योगः = कवचः तं धारयति इति = योगी ।

Viṣṇu is called योगी since He wears the shield. The shield is dressed by Him not for any protection but to do anugraha to it and to show the world that it becomes an aid for protection of body. Viṣṇu does not require any aid or anyone for His protection and He is the protector of all.

(2) योगं = उपायं जानाति इति = योगी ।

Viṣṇu is called योगी since He knows fully all the means and manner of the aids like साम, दाम, भेद and दण्ड ।

(3) योगं = अष्टांगं जानाति इति योगी ।

Viṣṇu is योगी since He is fully aware of all exercises like Yamam, Niyamam etc. connected to the body up keep etc.

(4) योगः = ध्यानं करोति इति = योगी ।
ध्यानविषयः इति योगी ।

Viṣṇu is called योगी because He does meditation. (To set an example to others as taught by him in Gītā 3.21 :

यद्यत् आचरति श्रेष्ठः तत्तदेव इतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

(5) Viṣṇu is called 'योगी' because He is the very object of meditation. He is the main and only aim.

(6) योगः संबन्धः, तं करोति इति योगी ।

Viṣṇu is called योगी because He brings the nexus or connection of the devotees with Moksha and for the natural asuras with Hell.

(7) योगः = द्रव्यः तस्य स्वामी इति योगी ।

Viṣṇu is called 'योगी' because He is the Master and Lord of all wealth.

(8) योगः = व्याकरणसूत्रं, तानि संपूर्णेन जानाति इति योगी ।

Viṣṇu is called योगी because He knows fully and thoroughly all the rules and regulations (sūtras) relating to grammar.

(9) योगः = औषधः, तं ददाति इति ।

Viṣṇu is called योगी since He is the best medicine giver. He is 'Dhanvantari' Mahāprabhu.

(10) योगः = That which cannot be obtained easily and getting the some with great efforts. This is called योगः that is, unthinkable or unimaginable to reach but reaching or obtaining the same. Moksha is the best example. Viṣṇu is the Master or giver of such Moksha, Hence He is called 'योगी'.

८५७. योगीशः

ॐ योगीशाय नमः ॐ

(1) योगी = उपायवान्, तेषां ईशः = योगीशः ।

Viṣṇu is called योगीशः since He is the Lord or Master of all ways and means.

(योगः उपाय = इति गीतायां द्वितीयाऽध्याये - योगः उपायः

(Means, aid)

is established in the Gītā II Chapter from verses 39 to 72.

The 39th verse runs as :

एषा ते अभिहिता सांख्ये बुद्धिः योगे तु इमां शृणु ।।

योगे तु = In order to understand the knowledge, the aids/ or means upāyas should be heard which actually starts from the verse 2-45 to the end of the 6th adhyāya.

(2) योगीशः = योगिनां ईशः ।

Viṣṇu is called 'योगीशः' because He is the Lord and Master of all Yogins.

(3) योगिनां या रमायाश्च शं सुखं यस्मात् इति योगीशः ।

Viṣṇu is known as 'योगीशः' because He bestows happiness on Mahālakshmī and Her joy and happiness are only due to Him.

(4) The last śloka in Bhagavat Gītā states :

यत्र योगीश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।।

This 'Yogīśwara' and 'Yogīśa' are the same.

Paramātmā is called as 'Yogīśaḥ' because He is the support in all respects for the great yogins Sanakādins.

'योगीशः' सनकादीनां योगिनां धुर्य उच्यते ।।

* * *

८५८. सर्वकामदः

ॐ सर्वकामदाय नमः ॐ

(1) सर्वान् कामान् काम्यान् ददाति भक्तेभ्यः इति सर्वकामदः ।

Viṣṇu is the bestower of all the desired/aspired things to His devotees and so He is called 'सर्वकामदः' ।

(2) सर्वो रुद्रः कामदः कामखण्डको यस्मात् इति = सर्वकामदः ।

Viṣṇu is called as 'सर्वकामदः' because He condemned the Kāma of Rudra, during Mohini Avatāra.

(3) Viṣṇu is called as 'Sarva-Kāmadaḥ' because He grants the desires and bestows the power of aṇimā etc. though it may be an impedement in the path of salvation.

अणिमादीन् सर्वकामान् योगस्खलितयोगिनाम् ।
अन्तरायतया मुक्तेः ददत् स्यात् "सर्वकामदः" ॥

* * *

८५९. आश्रमः

ॐ आश्रमाय नमः ॐ

(1) न विद्यते श्रमः येषां ते = अश्रमाः = मुक्ताः ।

The released souls-muktas are called 'अश्रमाः' since they have no strain then and thereafter.

तेषां अयं स्वामी इति = आश्रमः ।

For those muktas also, Viṣṇu is the Master and the Lord and so He is called 'आश्रमः' ।

अनुव्याख्यानं of Śrīmad Āchārya states under 1.1.1 :

ॐ अथातो ब्रह्मजिज्ञासा ॐ

in the 15th verse as :

अज्ञानां ज्ञानदो विष्णुः, ज्ञानिनां मोक्षदश्च सः ।

For the ignorant, Viṣṇu alone is the bestower of knowledge — vision of Him.

For such Jñānins, He is the bestower of Moksha also.

आनन्ददश्च मुक्तानां स एव एको जनार्दनः ।

For the Muktas also, He is the bestower of happiness. He is Janārdana (responsible for death and birth of all). Hence the muktas are having Viṣṇu as their Master and even there, even then, their enjoyment and happiness depends upon Him and controlled by Him.

(2) He who has swerved from the path of Yoga, he had begun, is born again in the abode of pure and pious devotees by His (Śrī Viṣṇu's) grace and so He is called as 'Āśramaḥ'.

तेषां तु योगभ्रष्टानां हेतुर्वैष्णवसद्मसु ।
सुभिक्षपरविद्येषु विश्रान्तेः 'आश्रमः' स्मृतः ॥

Śrī Kṛṣṇa tells this fact, in Bhagavat Gītā 6-41 :

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥

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८६०. श्रमणः

ॐ श्रमणे नमः ॐ

(1) श्रमणाः सन्न्यासिनः अस्य दासत्वेन सन्ति इति श्रमणः ।

Viṣṇu is called 'श्रमणः' because all the saints/sanyāsins are all His servants.

(2) अर्शं आद्यच् कृच्छ्रचान्द्रायणादिश्रमेण णः = सुखं यस्मात् इति = श्रमणः ।

By undergoing the strain of the vratas, 'कृच्छ्रः' and 'चान्द्रायणः' later on, He would bestow eternal happiness and so He is called श्रमणः ।

(3) श्रमं नयति इति = श्रमणः ।

Śrī Viṣṇu brings hurdles to the wicked.

(4) श्रमं अपनयति इति = श्रमणः ।

Viṣṇu clears off all the hurdles to the sātwic souls and so He is called as 'श्रमणः' ।

८६१. क्षामः

ॐ क्षामाय नमः ॐ

(1) क्षमायाः सहनशक्तेः अयं आधारत्वेन इति = क्षामः ।

Viṣṇu is called 'क्षामः' because He is the very supporter of the quality of 'Tolerance' or 'excusing nature'.

(2) क्षामयति प्रलये जनानिति। क्षामः।

Viṣṇu is called 'क्षामः' since at the time of Pralaya, He is the destroyer of all.

(3) Paramātmā is called as 'Kshāmaḥ' because He has the capacity to get them done all the work. Viṣṇu makes a person to do more and more good karmas, for the person who is in the right path.

(4) Under the sūtra 1.3.10 ॐ अक्षरमम्बरान्तधृतेः ॐ, Śrī Madhva in his Bhāshya, quotes an authority from Skānda Purāṇa.

पृथिव्यादि प्रकृत्यन्तं भूतं भव्यं भवच्च यत्।
विष्णुरेको बिभर्तीदं नान्यस्तस्मात्क्षमो धृतौ ॥

—इति स्कान्दे ॥

(5) Viṣṇu is called as 'Kshāmaḥ' क्षामः because He Helps the Yogi to become well equipped.

योगाभिमुख्यमात्रेण योगभ्रष्टा अपि स्वयम्।
यस्मात् क्षमन्ते स क्षामो भवाब्धितरणाय वै ॥

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८६२. सुपर्णः
ॐ सुपर्णाय नमः ॐ

(1) शोभनं पर्णं = वटपत्रं शय्यात्वेन यस्य सः = सुपर्णः।

Viṣṇu is called 'सुपर्णः' because at the time of Mahāpralaya, He takes bed on the beautiful leaf of Ala tree.

(सु = शोभनं, पर्णं = वटपत्रं)

वटस्य पत्रस्य पुटे शयानं, बालं मुकुन्दं मनसा स्मरामि ॥

(2) सुपर्णरूपः इति = सुपर्णः ।

Viṣṇu is called 'सुपर्णः' because in the form of leaf. The Upanishad states :

'द्वा सुपर्णा सयुजा' in Ātharvaṇa.

(3) सुपर्णस्य गरुडस्य, अन्तर्यामी पालकः, नियामकः इति = सुपर्णः ।

Viṣṇu is called 'सुपर्णः' because He is the controller and protector of the divine bird 'Garuḍa' who is called 'Suparṇa'.

(4) Viṣṇu is called as 'Suparṇa' because He has most auspicious Līlās as the Tree for Him. Devotees who do good deeds with His memory, He makes even the samsāra in the jagat, as a good tree which gives shade in the Hot Sun, which contains lot of leaves of fresh nature.

In Bhagavat Gītā it is explained in 15-1 that Vedas are the leaves in the tree and the root is the supreme God who above fall.

ऊर्ध्वमूलं अधश्शाखं इति ।

(5) Viṣṇu is called 'Suparṇaḥ' because He shows the two ways like the two wings. (i) Vedas which show the good path and (ii) Jñānins who tread in that path.

(6) Viṣṇu is called Suparṇaḥ because He helps the Yogins to cross the ocean of samsāra. When once they begin to resume the Yoga left incomplete in their earlier births, He helps them

to complete the Yoga and reach the shore beyond the region of darkness.

प्रत्यापन्नसमाधीन् यः समाधेः परिपाकतः ।
नयते तमसः पारं सुपर्णः स च कीर्तितः ॥

* * *

८६३. वायुवाहनः
ॐ वायुवाहनाय नमः ॐ

(1) वायुं वर्तयति इति = वायुवः । वायुवश्च अहनश्चेति वायुवाहनः ।

Viṣṇu is called 'वायुवाहनः' because He leads the Jīvas who breath.

(2) शरीरात् उत्क्रमणकाले वायुर्वाहनं यस्य इति = वायुवाहनः ॥

When the soul leaves the body and when Paramātmā residing in the body leaves the same, Śrī Vāyu keeps the Paramātmā on one shoulder in the Jīva on the other, takes the Jīva to the proper destination for further action. Hence Viṣṇu is called 'वायुवाहनः' Because Paramātmā sits on Śrī Vāyu and goes off.

In महाभारत तात्पर्यनिर्णयः, 6th अध्यायः श्लोकः १:

उत्थाप्य चैनमरविन्ददलायताक्ष-
श्चक्राङ्कितेन वरदेन कराम्बुजेन ।
कृत्वा च संविदमनेन नुतोऽस्य चांसं
प्रीत्याऽऽरुरोह सहसन् सहलक्ष्मणेन ॥ १ ॥

Śrī Rāmachandra lifted Hanumān affectionately by His two Hands, when the great devotee fell flat on the ground out of

great bhakti towards Śrī Rāma and prostrated to Him. Then after the discussion Śrī Rāma decided to meet Sugrīva. Then Śrī Rāma smiled and mounted on the shoulder of Śrī Hanumān and ordered His brother Lakshmaṇa to mount on the other.

Śrī Rāma is called as वायुवाहनः since, Śrī Vāyu (Śrī Hanumān) is His Vāhana now.

(3) In the sūtra 3.3.54 ॐ परेण च शब्दस्य ताद्विध्यं भूयस्त्वात्त्वनुबन्धः ॐ, it was proved that 'Bhagavat Prasāda' is the first and foremost reason for अपरोक्षज्ञानं and others like Bhakti which the adhikāri does, are all coming after that.

When Śrī Hari bestows Aparoksha Jñānam to the devotee, He does not appear in His Bimbarūpa alone, but does so only with Śrī Vāyu, mounted on him, as Vāyu Vāhana. Tatwa Prakāśikā states :

परमात्मा ब्रह्मधाम वायुं विशति,
तस्य तत्र आविर्भवति इत्यर्थः ॥

So Paramātmā entering in Vāyu or mounting on Vāyu and appearing in the Bimbarūpa for the sātwic soul is important.

Even at the time, Śrī Vāyu recomends to Paramātmā about the Jīva and begs for darśan to him and only on his recommendation the Jīva is able to have such vision what he was contemplating for millions of births. (स्वभक्तं मां उद्दिश्य — has to be succintly applied here).

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८६४. धनुर्धरः
ॐ धनुर्धराय नमः ॐ

(1) धनुषः धरः धनुर्धरः ।

Viṣṇu is called 'धनुर्धरः' because He has bow as His weapon.

(2) Viṣṇu is called as Dhanur-dharaḥ the wielder of the bow which is called by the name 'Śārṅga'. That bow cannot be handled by anyone else other than Paramātmā. In Tātparya Nirṇaya, this fact, is established by Śrī Madhva, during the meeting of Śrī Rama and Śrī Praśurāma, both being the avatārs of Śrī Viṣṇu.

यदीदमागृह्य विकर्षसि त्वं
तदा हरिर्नात्र विचार्यमस्ति ।
इति ब्रुवाणः प्रददौ धनुर्वरं
प्रदर्शयन् विष्णुबलं हराद्वरम् ॥ ५१ ॥

प्रगृह्य तच्चापवरं स राघव-
श्चकार सज्यं निमिषेण लीलया ॥

Hence He is Dhanur-dharaḥ.

(3) ईदृक् उपासकानां कण्टकोद्धरणाय स्वयमेव 'धनुर्धरः' ।

In order to remove the thorns in the path of His devotees performing Yoga, in this manner, Bhagawān is Himself wielding His bow, Śārṅga.

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८६५. धनुर्वेदः
ॐ धनुर्वेदाय नमः ॐ

(1) ऐन्द्रं धनुः अगस्त्यद्वारा विन्दते इति धनुर्वेदः ।

Viṣṇu is called 'धनुर्वेदः' because in the avatār of Śrī Rama, He got the bow gave Devendra, through the sage Agastya.

(2) Viṣṇu is called as 'Dhanurvedaḥ' because He is the propounder of the science of archery.

अन्येऽपि सुरनरेन्द्रादयः धनुरादिकं तत्तच्छास्त्रप्रवर्तकेऽस्मिन् विन्दन्तीति धनुर्वेदः ।

Even those like the ruler of gods and those of men acquire knowledge of archery and other things from Him, who is the propounder of all such śāstras.

In Gītā, Lord Śrī Kṛṣṇa states in 10-31.

पवनः पवतमस्मि रामः शस्त्रभृतामहम् ।

Śrī Rāma is the Most expert in Archery.

(3) Viṣṇu is called as 'Dhanurvedaḥ' because in the Avatāra of Śrī Rāma, He took the Bow through the Sage Agastya sent by Devendra. Rāma Chāritra Mañjari states :

तेषां अभयं दत्वा, स्वानसि धनुरिषु अगस्त्यात् । सः पायात् ।

Supreme tapasvi is begged before Śrī Rāma for the destruction of the bad Asura-Kula and for them, Śrī Rāma bestowed Abhaya (fortune). From the Sage Agastya, Śrī Rāma took and got back His own sword, arrow, bow and quicker.

रामार्थमेव इन्द्रेण अगस्त्याय दत्तं धनुरादिकं गृहीतवान् ॥

८६६. दण्डः

ॐ दण्डाय नमः ॐ

(1) दैत्यान् दण्डयति इति दण्डः ।

Paramātmā, Śrī Viṣṇu is called 'दण्डः' because, He pushes and punishes the asuras, devils, and daityas in the eternal hell.

(2) Gītā says in the verse 10-38 :

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ ३८ ॥

Among the persons who are eligible to give punishment, Paramātmā is there as the power of punishment. Hence Viṣṇu is called 'दण्डः' ।

(3) अदण्डः - Like this also it can be split. In such case, Paramātmā is 'अदण्डः' - अन्यकर्तृकशिक्षणरहितः इत्यर्थः । because none to check Him or to give any punishment to Him.

(4) Viṣṇu is called as 'Daṇḍah' because He is the source of punishment for the wicked. He puts down the wicked through Kings who punish the wicked as per the rules of laws and bring happiness to the world by following the rules of dharma as laid down by the Vedas.

वेदधर्मारिष्टताति नृपादि मुखतः खलान् ।
दण्डनीत्या दण्डयतीति असौ दण्डः प्रकीर्तितः ॥

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८६७. दमयिता

ॐ दमयित्रे नमः ॐ

(1) दैत्यान् दमयति इति = दमयिता।

Viṣṇu is called 'दमयिता' because He punishes the daityas and destroys them.

(2) Viṣṇu is called as 'Damayitā' the sub-duer because He controls and crushes all the wicked.

स्वयं च रावणादीन् ताच्छाल्येन दमयिता।

As Rāma, He directly was in the habit of putting down wicked persons like Rāvaṇa and others.

८६८. दमः

ॐ दमाय नमः ॐ

(1) सदा निगृहीत-इन्द्रियत्वात् दमः।

Viṣṇu is called दमः because the indriyas are always controlled by Him.

(2) दैत्यान् दमयति इति दमः।

Viṣṇu is called दमः since He controls all the daityas always.

(3) This can be split as अदमः also; which means He who is not subdued by any one.

८६६. दण्डः

ॐ दण्डाय नमः ॐ

(1) दैत्यान् दण्डयति इति दण्डः ।

Paramātmā, Śrī Viṣṇu is called 'दण्डः' because, He pushes and punishes the asuras, devils, and daityas in the eternal hell.

(2) Gītā says in the verse 10-38 :

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ ३८ ॥

Among the persons who are eligible to give punishment, Paramātmā is there as the power of punishment. Hence Viṣṇu is called 'दण्डः' ।

(3) अदण्डः - Like this also it can be split. In such case, Paramātmā is 'अदण्डः' - अन्यकर्तृकशिक्षणरहितः इत्यर्थः । because none to check Him or to give any punishment to Him.

(4) Viṣṇu is called as 'Daṇḍah' because He is the source of punishment for the wicked. He puts down the wicked through Kings who punish the wicked as per the rules of laws and bring happiness to the world by following the rules of dharma as laid down by the Vedas.

वेदधर्मारिष्टताति नृपादि मुखतः खलान् ।
दण्डनीत्या दण्डयतीति असौ दण्डः प्रकीर्तितः ॥

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८६७. दमयिता

ॐ दमयित्रे नमः ॐ

(1) दैत्यान् दमयति इति = दमयिता।

Viṣṇu is called 'दमयिता' because He punishes the daityas and destroys them.

(2) Viṣṇu is called as 'Damayitā' the sub-duer because He controls and crushes all the wicked.

स्वयं च रावणादीन् ताच्छाल्येन दमयिता।

As Rāma, He directly was in the habit of putting down wicked persons like Rāvaṇa and others.

८६८. दमः

ॐ दमाय नमः ॐ

(1) सदा निगृहीत-इन्द्रियत्वात् दमः।

Viṣṇu is called दमः because the indriyas are always controlled by Him.

(2) दैत्यान् दमयति इति दमः।

Viṣṇu is called दमः since He controls all the daityas always.

(3) This can be split as अदमः also; which means He who is not subdued by any one.

Janārdana by His mere Will can turn into ashes the entire universe. but on the contrary all the universe combined together can do no harm to Him. He is called as 'Adamaḥ'.

कश्चित् दमयिता नास्ति यस्यासौ 'अदमः' स्मृतः ।

८६९. अपराजितः

ॐ अपराजिताय नमः ॐ

(1) न विद्यते परः उत्तमः यस्मात् इति अपरः ।

Viṣṇu is called अपरः since there is none superior to Him.

अपरश्चासौ अजितश्च अपराजितः ।

He is superior and He cannot also be conquered by anybody. Hence He is called 'अपराजितः' ।

(2) न विद्यते पः पालकः यस्य सः अपः । स च असौ राजितश्च इति 'अपराजितः' ।

Viṣṇu is called 'अपः' because He is without any protector. There is no protector to Him. He also shines so with glory, hence He is called 'अपराजितः' ।

(3) Viṣṇu is called as 'Aparājitaḥ' because there is none who can disobey His mandates. Nobody can make Him to obey their orders.

(4) Viṣṇu is called as 'Invincible' because the power of Bhagawān to rule over others is all comprehensive ways and His actions cannot be obstructed by anyone at any time, anywhere or by any means.

क्वचित् कदाचित् कस्माच्चित् सर्वतोमुखशासने ।
यस्य प्रतिहतिर्नास्ति स वै स्यात् अपराजितः ॥

(5) As soon as Arjuna, opted to have Śrī Kṛṣṇa on his side, the victory to Pāṇḍavas was a sure factor. It is only sometime had lapsed as per the Wish of Śrī Kṛṣṇa.

What is there in the jagat cannot be conquered by that person who has Bhagawān who is always aparājitaḥ as his mentor, protector and friend.

(6) Upanishad states :

दाशार्हम् अपराजितम् ।

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८७०. सर्वसहोनियन्ता

ॐ सर्वसहोनियन्त्रे नमः ॐ

(1) सर्वं सहते इति सर्वसहः । नियन्ता नियामकः ।

Viṣṇu is called सर्वसहः because He is the most tolerent and also He is the motivator also of all. Hence He is called 'सर्वसहोनियन्ता' ।

(2) Great Śrī Vādirāja Swāmi in his commentary as तलवकारोपनिषत् states in the end.

नियन्ता सर्ववेदानां निहन्ता सर्वरक्षसाम् ।
समन्ता कमलाकान्तः समन्तात् सुखदोऽस्तु मे ॥

Viṣṇu is the Director of all devatās;

Viṣṇu is the destroyer of all rākshasas;

Viṣṇu is the husband of Kamalā — Mahālakshmī.

Let Him bestow eternal happiness on me.

(3) Viṣṇu is called as 'Sarva-saho-Niyantā' because He supports all and He directs all.

८७१. नियमः

ॐ नियमाय नमः ॐ

(1) नियन्ता = नियामकः इति नियमः ।

Viṣṇu is called नियमः because there is none to instigate him. He does good instigation or motivation to all.

(2) सर्वस्य सत्तादिकं नियमयतीति नियमः ।

Viṣṇu is called नियमः because for all He bestows existence etc.

(3) Paramātmā has the attribute of 'नियमनं' — bringing under regulation or orderely form. Under the Sūtra 1.1.2 ॐ जन्माद्यस्य यतः ॐ, In the Bhāshya, the authority from Skānda Purāṇa is cited, which says :

उत्पत्ति स्थिति संहार 'नियमति' and this नियमति is exactly नियमन or नियमः which means He who ordains. In regard to each individual Śrī Viṣṇu ordains the fruits of worship like noble heritage, long life, enjoyment of pleasure etc. in accordance with the nature of his worship.

भोगादिकं नियम्यास्मिन् लंभयन् नियमः स्मृतः ।

Bhagavat Gītā states in 7-21 as :

यो यो यां यां तनुं भक्तः श्रद्धयाऽर्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

भक्तः तद्भक्तिमान् श्रद्धया आस्तिक्यबुद्धया अर्चितुं इच्छति । तस्य तस्य तामेव श्रद्धां अचलां अहं विदधामि ॥

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८७२. यमः

ॐ यमाय नमः ॐ

(1) यम उपरम इति धातोः यमयति उपरमयति प्रलये सर्वमिति यमः ।

At the time of Pralaya, Viṣṇu sees that all are made immobile. Hence He is called यमः ।

(2) Gītā tells in 10-29 as :

अनन्तश्चास्मि नागानां वरणो यादसामहम् ।
पितॄणां अर्यमा चास्मि यमः संयमतामहम् ॥ २९ ॥

यमः संयमतामहम् — Kṛṣṇa says that He resides in Yama as his Antaryāmin and responsible for proper punishment. He is also the controller and regulator of all.

(3) Again under 11-39, it is said,

वायुर्यमोऽग्निः वरुणः शशाङ्कः
प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः
पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥

Arjuna submits to Lord Kṛṣṇa, that He is Vāyu, He is Yama. He is Agni and so on. By Yama, it is meant that He is without any iota of defects. निर्दुष्टः Hence Viṣṇu is called यमः ।

(4) Īśāvāsya Upanishad says in मन्त्रः 16 says :

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूहरश्मीन् ।
समूह तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि ।। १६ ।।

Śrīmad Āchārya states in the Bhāshya as :

प्रधानज्ञानरूपतः विष्णुरेक ऋषिर्ज्ञेयः ।
यमो नियमनात् हरिः ।

Hari is called यमः because He is the controller or regulator or the person keeping in order all.

(5) In Veṅkaṭeśa Māhātmyam under Āditya Purāṇam under 4.28, it is said as :

यमाय नियमायाथ दानव्रतकराय च ।
तपस्विने च तप्याय तापत्रयहराय च ।। २८ ।।

Veṅkaṭeśa — Viṣṇu, you punish the wrong doers. Hence you are called as 'Yama'.

(6) Viṣṇu is called as 'Yamaḥ' because He is the controller. Yama himself says :

यमादीन् यच्छति यमः तत्तत्फलनियामकान् ।

"Viṣṇu has got the power to control me also" — Yama says so.

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८७३. सत्त्ववान्

ॐ सत्त्ववते नमः ॐ

(1) सत्त्वं सद्गुणत्वम् । तत् अस्य अस्ति इति सत्त्ववान् ।

Viṣṇu is called सत्त्ववान् because He has all auspicious attributes in Him in abundance.

(2) सदा सर्वगुणाढ्यत्वात् सत्त्ववान् हरिः उच्यते ।
न तु सत्त्वगुणात्मत्वाद्यतस्त्रिगुणवर्जितः ।। —इति नारदीये ।

The Nāradīya Purāṇa states that Śrī Hari is सत्त्ववान् because He has always all auspicious and maṅgala attributes to matter — that is, सत्त्व, रज, तमो गुणाः ।

(3) In Gītā under the śloka 13.27 :

> यावत् संजायते किंचित् सत्त्वं स्थावरजङ्गमम् ।
> क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ।। २७ ।।

भरत, Oh! Arjuna,

यावत् किंचित् सत्त्वं तत् क्षेत्रक्षेत्रज्ञसंयोगात् जायते इति विद्धि ।

All mobile and immobile, Jīvas etc. all come out only by the combination of the Goddess Lakshmī and Paramātmā. Here Śrīmad Āchārya, in Gītā Tātparya, cites an authority from Śabda-Nirṇaya.

> "सत्त्वं जीवः क्वचित् प्रोक्तः, क्वचित् सत्त्वं जनार्दनः ।
> सत्त्वं नाम गुणः क्वापि क्वचित् साधुत्वं उच्यते ।।"

—इति शब्दनिर्णये ।

Jīvas, good qualities, non-defectiveness are all denoted by 'सत्त्व'. Hence Janārdana Śrī Viṣṇu is having strength, knowledge, good qualities in Him. So He is called सत्त्ववान्। Viṣṇu is without defects. Jīvas are under His control. Hence Viṣṇu is called सत्त्ववान्।

(4) Viṣṇu is called as 'Satwa-Vān' because He has the capacity and bravery to go in the front in the battle. As a matter of fact the entire Kurukshetra war was fought only by Śrī Kṛṣṇa, standing in the forefront and all others are only nimitta. Śrī Kṛṣṇa states :

मयैवेते निहिताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन्।

८७७. सत्यः

ॐ सत्याय नमः ॐ

(1) सत्यः = स्वतन्त्रः । Viṣṇu is called 'सत्यः' because He is independent (This is stated in the Ṭīkā on Karm Nirṇaya of Śrīmad Āchārya.

(2) Chāndogya Upanishad states 8-4 :

एतस्य ब्रह्मणो नाम सत्यमिति ।

Brahma is called सत्यः Hence Viṣṇu is called सत्यः. In the said उपनिषत् Bhāshya, Śrīmad Āchārya says :

सत्यं इति उच्यते सद्भिः सेतुश्चापि विधारणात्।

Viṣṇu is called 'सत्यः' because He is the connecting bridge for the sātwic souls.

(3) In Bhāgavatam, the first verse says :

जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट्
तेने ब्रह्म हृदाय आदिकवये मुह्यन्ति यं सूरयः ।
तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गो मृषा
धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ॥ १ ॥

Śrīmad Āchārya in his Tātparya Nirṇaya states :

सत्यं निर्दुःख-नित्यनिरतिशाय-आनन्द-अनुभवरूपम् ।

Viṣṇu is called सत्यः because He has :

(i) No grief or unhappiness.

(ii) There is no destruction for Him of any kind at all.

(iii) There is none higher than Him.

(iv) He is Ānanda Swarūpi. He is the very incarnation of happiness.

(4) Ātharvaṇa Upanishad states under 5-6 :

सत्यमेव जयति, नानृतं
सत्येन पन्थाः विततो देवयानः ।
येनाक्रमन्ति ऋषयो ह्याप्तकामः
यत्र तत्सत्यस्य परमं विधानम् ॥ ६ ॥

सत्यमेव जयति = Those devotees who have eternal devotion to Satyam — Viṣṇu, will win ultimately.

नानृतं - न अनृतं = The enemies of Satyam — Viṣṇu will not reach Him at all.

Because, यत्र सत्यस्य परमं निधानम् = In which world where the special presence of Viṣṇu is available.

तत् = That Vaikuṇṭha, Śwetadwīpa and Anantāsana.

येन आप्तकामाः ऋषयः आक्रमन्ति = Are reached by ṛshis (knowledge persons) those paths

सः पन्थाः सत्येन = By Viṣṇu alone

विततः = Spread over by Him, which are the control of विष्णुः only.

Hence Viṣṇu is called सत्यः।

Śrīmad Āchārya states :

सत्यो हि भगवान् विष्णुः सद्गुणत्वात् प्रकीर्तितः।
असुराः तद्विरुद्धत्वात् अनृताः परिकीर्तिताः॥

Viṣṇu is called 'Satya' because He has all good qualities. The enemies of Viṣṇu are called अनृताः। Since the devotee who has immersed in mind, action and speech in Satya — Viṣṇu is also called in a secondary way by the śabda 'Satya'.

(5) Īśāvāsya Upanishad Mantra 15 states :

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम्।

and Śrīmad Āchārya in the Bhāshya states :

विष्णोः सत्यस्य तेनैव सर्वदाऽपिहितं सुखम्।
तत्तु पूर्णत्वतः पूषा विष्णुः दर्शयति स्वयम्॥

Viṣṇu is called सत्यः since He is full of infinite auspicious attributes. Such great सत्यः Viṣṇu should remove the curtain and should grace the devotees by His darśan as He did to Swāyambhuva Manu.

(6) Deva Sharma praises Lord Śrī Veṅkaṭeśa in 3-5 as under :

सत्येशं सत्यसङ्कल्पं सत्यं सत्यव्रतं हरिम्।
सत्यचर्यं सत्ययोनिं सत्यशीर्यमहं भजे॥ ५॥

Lord Veṅkaṭeśa is the Master of सत्य — that is for Śrī Vāyu or Vedas. He is the truth protector. He is called सत्य = also. Hence Viṣṇu is called सत्यः ।

(7) Paramātmā Kṛṣṇa is called as Satya because Kṛṣṇa is rooted in Satya and Satya is rooted in Kṛṣṇa. Existence or non-existence (Sattā and Asattā) are grounded on Govinda. So great men/Jñānins opine that Śrī Kṛṣṇa is Truth — Satya itself.

सत्ये प्रतिष्ठितः कृष्णः सत्यमस्मिन् प्रतिष्ठितम् ।
सत्तासत्ते च गोविन्दः तस्मात् सत्यः सतां मतः ॥ इति ॥

(8) Ātharvaṇa Upanishad 2-6 (Second Khaṇḍa Mantra 6) states :

सत्यमेव जयति नानृतं
सत्येन कथाः विततो देवयानः ।
येनाक्रमन्ति ऋषयो ह्यासकामाः
यत्र तत्सत्यस्य परमं निधानम् ॥ ६ ॥

सत्यमेव जयति = The devotee who has deep Bhakti in Viṣṇu, will reach Viṣṇu in Moksha.

न अनृतं = The enemies of Viṣṇu will not reach Him.

This is because,

यत्र सत्यस्य परमं निधानम् तत् = Where there is actual presence of Viṣṇu, there, they are called as Vaikuṇṭha, Śweta-Dwīpa and Anantāsana, which are reached by Bhaktas who deserve the same.

सत्येन विततः पन्थाः = These mārgas are spread over and pervaded by Viṣṇu.

Śrīmad Āchārya states :

सत्यो हि भगवान् विष्णुः सद्गुणत्वात् प्रकीर्तितः ।

Viṣṇu is called as 'Satya' because, He has infinite auspicious attributes.

(9) Ātharvaṇa Upanishad 6-11 (6th Khaṇḍa 11th Mantra) :

तदेतत् सत्यं ऋषिः अंगिराः पुरोवाच ।
नैतत् अचीर्णव्रतो अधीते ॥

That Veda Purusha narrated about Paramātmā who had all sādhu attributes to Angirā ṛshi earlier, which were told to Śaunaka Ṛshis.

साधुगुणानां अनन्तानां विद्यमानत्वात् सत्यः = भगवान् नारायणः ॥

(10) Viṣṇu Sahasranāma states :

वसुर्वसुमनाः सत्यः समात्मा संमितः समः ।
अमोघः पुण्डरीकाक्षो वृषकर्मा वृषाकपिः ॥

Paramātmā is called as 'Satya' because सद्भावं यापंयति इति सत्यः । He directs His devotees towards good qualities.

Bhagawān is called 'सत्यः' because He is well disposed towards pious souls.

सत्सु साधुः सत्यः इति ॥

(11) Viṣṇu Sahasranāma states :

गुरुर्गुरुतमो धाम सत्यः सत्यपराक्रमः ।
निमिषोऽनिमिषः स्रग्वी वाचस्पतिरुदारधीः ।

Paramātmā is called as 'Satya' because, He is good to people like Manu and others who sought refuge in Him at that time.

मन्वादिषु अपि साधुत्वात् 'सत्य' इति अभिधीयते।

'सत्य' जगत्सृष्टा — Paramātmā is called as 'Satya' because He is the creator of the world. The definition of जगत्-जन्मादि-कर्तृत्वं is available only in Viṣṇu. The sūtra ॐ अन्माद्यस्य यतः ॐ 1-1-2 applies only to Viṣṇu who is called 'Satya'.

सत्यः = गतिदाता – Paramātmā is called as 'Satya' because He is the Moksha bestower (destiny alloter).

ॐ तन्निष्ठस्य मोक्षोपदेशात् ॐ (1-1-7) sūtra states this.

तथा च सत् = सत्त्वं = गतिं भूतानां यापयति इति सत्यशब्दः गतिप्रदत्वं आह ॥

(12) Aitareya Bhāshya :

सत् शब्दः उत्तमं ब्रूयात् इति — by the 'Sat' śabda Uttama is referred.

तनु विस्तारं इति धातुं या प्रापणे इति धातुं च अभिप्रेत्य, स एव भगवान् विष्णुः 'सत्य' इति अभिधीयते।

Here the derivation as to how 'Satya' means Bhagawān Viṣṇu is shown clearly.

(13) Viṣṇu Sahasranāma states :

सत्त्ववान् सात्त्विकः सत्यः सत्यधर्मपरायणः।
अभिप्रायः प्रियार्होऽर्हः प्रियकृत् प्रीतिवर्धनः ॥

सत्यः स्वतन्त्रः independent. Śrī Jayatīrtha says so in Karma Nirṇaya Ṭīkā.

(14) Taittarīya Upanishad तैत्तरीयोपनिषत् —

'सत्यं, ज्ञानं, अनन्तं ब्रह्म' — This has been dealt with under the sūtra ॐ मान्त्रवर्णिकमेव च गीयते ॐ 1-1-15.

'ब्रह्मविदं आप्नोति परं' इति सूचयित्वा 'सत्यं ज्ञानं अनन्तं ब्रह्म' इति ॥

There the definition — Lakshaṇa of Para-Brahman is told as 'सत्यं'। But there is no difference between Paramātmā and His qualities. So on the basis of the Nyāya adopted in the sūtra ॐ अभिध्योपदेशात् ॐ 1.4.25 the śabda denotes Paramātmā.

(15) Mahābhārata Tātparya Nirṇaya (1-66) :

प्रधान्वस्य महतो महानि
सत्यासत्यस्य करणानि वोचम्।
सत्यमेनमनु विश्वे मदन्ति
रातिं देवस्य गृणतो जनार्दनः ॥ ६६ ॥

This is a Ṛgvedic hymn. Here it is declared that the supreme god is real, His deeds are real and the gods rejoiced His real deeds when He gave the mastership of the world to Devendra, subjugating Balichakravarti in His Vāmana Avatāra.

(16) Mahābhārata Tātparya Nirṇaya (1-67) :

यच्चिकेत सत्यमित् तन्न मोघं
वसु स्पार्हमत जेतोत दाता।
सत्यः सोऽस्य महिमा शवो
गृणे यज्ञेषु विप्रराज्ये ॥ ६७ ॥

The world created by the supreme God who won this coveted world from Bali and gave it to Devendra is a real world. This glory of the supreme God is real. In the sacrifices, where in the priests are important, we pray to this supreme God for our happiness.

(17) Mahābhārata Tātparya Nirṇaya (1-68,69) :

सत्या विष्णोर्गुणाः सर्वे सत्या जीवेशयोर्भिदा ।
सत्यो मिथो जीवभेदः सत्यं च जगदीदृशम् ॥ ६८ ॥

असत्यः स्वगतो भेदः विष्णोः नान्यदसत्यकम् ।
जगत्प्रवाहः सत्योऽयं पंचभेदसमन्वितः ॥ ६९ ॥

All the attributes of Lord Viṣṇu are real. The difference between God and Jīvas is real. The mutual differences among the Jīvas are real. The world as it is, is real.

In respect of Viṣṇu, the internal differences such as the difference between Himself and His attributes, among His incarnations, His Avayavas, His actions etc. are not true. Everything else is true. The flow of the world is real together with its five-fold difference.

(18) महाभारततात्पर्यनिर्णयः (१-७१) :

सत्यं सत्यं पुनः सत्यमुद्धृत्य भुजमुच्यते ।
वेदशास्त्रात् परं नास्ति न दैवं केशवात् परम् ॥ ७१ ॥

Raising the arms thrice I declare that it is true, true and true that there is no scripture superior to the Vedas and there is no God superior to Keśava. Vedas also mean Brahma Mīmāmsā Śāstra when taken from a superior point of view, वेदनिर्णायकशास्त्रं = ब्रह्ममीमांसाशास्त्रं, When meant as Vedas alone, it means from Apourusheya angle, because all others than Vedas are pourusheya only.

(19) Viṣṇu Tatwa Nirṇaya :

सत्यमेनमनु विश्वे मदन्ति
राति देवस्य गृणतो मघोनः ।

सत्यः सोऽस्य महिमा गृणे
शवो यज्ञेषु विप्रराज्ये ।।

All beings are happy by the grace of the supreme God, who is praised by the God Indra. This position that the Supreme God is the support and others are dependent upon Him, is the true position.

सत्य आत्मा सत्यो जीवः सत्यं भिदा सत्यं भिदा सत्यं भिदा ।।

The God is real, the Jīvas are real, their difference is real, their difference is real, their difference is real.

(20) Gītā Tātparya, under (2-24) :

Śrīmad Āchārya quotes :

नास्ति नारायणसमं न भूतं न भविष्यति ।
एतेन सत्यवाक्येन सर्वार्थान् साधयाम्यहम् ।।

There is none equal to Nārāyaṇa either in the past, or in the future. By this truthful declaration, all are achieved and proved. सत्यवाक्येन can also be understood as by the Vākya of Śrī Satya Nārāyaṇa Paramātmā. The means the works of Nārāyaṇa show that there is none equal to Śrī Hari either in the past, present or future.

(21) Gītā Tātparya Śloka (2-24) :

माहात्म्यसूचनार्थाय ह्युदाहरणमीरितम् ।
तत्समोऽह्यधिको वाऽपि नास्ति कश्चित् कदाचन ।
एतेन सत्यवाक्येन तमेव प्रविशाम्यहम् ।।

On a plain reading this may means एतेन सत्यवाक्येन, by this true sentence. But deeply it means, सत्यवाक्येन by the words of Paramātmā Satya-Nārāyaṇa. Because Śrī Vedavyāsa

who is the same Satya-Nārāyaṇa has told in Gītā under 11-45 :

पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभाव ॥

is what is exactly told by Śrī Vedavyāsa in Gītā. So

सत्यवाक्येन = वेदव्यासवाक्येन = सत्यनारायणवाक्येन इत्यर्थः ॥

(22) Gītā Bhāshya (2-72) :

न तस्य प्राकृता मूर्तिः मांसमेदोऽस्थिसंभवा ।
न योगित्वात् ईश्वरत्वात् सत्यरूपाच्युतो विभुः ॥

"Not because He is a Yogi but because of His intrinsic sovereignity, the supreme one is known as Achyuta of flawless form composed of all attributes".

(23) Mahābhārata Udyoga Parva 6th adhyāya 12th verse :

संजय उवाच— Sañjaya tells the King Dhṛtarāshṭra as :

श्रुतं मे वासुदेवस्य नामनिर्वचनं शुभम् ॥

that he was very fortunate in hearing the reasons for the various names of Śrī Kṛṣṇa, like Nārāyaṇa, Hṛshīkeśa and so on.

While stating the name as 'सत्य' for Śrī Kṛṣṇa, he states :

सत्ये प्रतिष्ठितः कृष्णः
सत्यं अत्र प्रतिष्ठितम् ।

सत्यात्सत्यं तु गोविन्दः
तस्मात् सत्योऽपि नामतः ॥ १२ ॥

Kṛṣṇa is always in Truth;

and Truth is always in Him,

and Govinda is Truth's truth.

(24) On Satyanārāyaṇa Vrata day, this one adhikaraṇam in Brahmasūtra — Paravidyā should be read fully. Then only Lord Satyanārāyaṇa would be pleased and would bestow on the devotee. When Moksha itself is attained, the worldly temporary comforts are not the phala at all for the pūjā done.

That adhikaraṇam is called as 'Satyādhikaraṇam' which consists of one sūtra only 3-3-39, the 23rd adhikaraṇam in the 3rd adhyāya called 'Sādhanādhyāya', 3rd pāda called as 'Upāsanā Pāda.

Śrīmad Āchārya in his Bhāshya states as :

[१]कृतिः [२]निष्ठा [३]विज्ञानं इत्यादीनां भेदात् बहवः उत्तमाः इति चेत्, न ॥

Then an objection may be raised thus — not only Viṣṇu called 'Satya' is above Prāṇa, there are many others too. Because after Satya, we are (1) Kṛti (2) Nishṭhā and (3) Vijñāna and others are mentioned as difference from one another. But this objection is not valid :

ॐ सैव हि सत्यादयः ॐ (3.3.30)

Because the same deity spoken of as Akshara is described by the terms Satya etc.

सत्यादि गुणाः तस्याः एव परदेवतायाः स्वरूपभूताः ।

Satya and other words denote the qualities which only form the essence of the same superme deity.

ब्रह्मतर्के च — In Brahma Tarka also, it is said :

नामादि प्राणपर्यन्तात् यो हि सत्यादि रूपवान् ।
तस्मै नमो भगवते विष्णवे सर्वजिष्णवे ॥ इति ॥

"To Him Who is different from and exalted over, the group series of which the first is 'Nāma' and the last is 'Prāṇa' and whose essence consists of Satya etc. (truth etc. etc. Who is the true He,) To Him, the glorious Viṣṇu, the creator of all, obeisance is made.

सत्याद्या अहं आत्मान्ता यत् गुणाः समुदीरिताः ।
तस्मै नमो भगवते यस्मादेव विमुच्यते ॥

—इति च अध्यात्मे ।

Obeisance is made to that glorious Lord Whose qualities beginning with 'Satya' and ending with 'Ahaṅkāra' are described in the Śruti and from Whom alone the soul attains release.

सूत्राक्षरार्थस्तु— अत्र प्राणात् विष्णोरेव उत्तमत्वं साध्यते ।

Here over and above Prāṇa, the Supremacy of Viṣṇu alone is established.

(भगवदापरोक्ष्य साधन उपासनाधिकारिणः) हि = यस्मात् ।

सत्यादयः = सत्याद्याः अहमात्मान्ताः पदार्थाः सैव = ईश्वराख्य परदैवता एव । तस्मात् सत्यादीनां आत्मान्तानां भगवत्स्वरूपत्वेन, भगवान् एव प्राणात् उत्तमः इत्युक्तं उपपन्नं इति सिद्धम् ॥

All those stated as Satya, Kṛti etc. are only Bhagavat rūpas. Therefore Paramātmā only is the Supreme one, over and above Mukhya Prāṇa.

अयमत्र प्रयोगः— This sūtra can be reduced to an anumāna, as under :

सत्यादयः प्राणाधिकाः बहवः इति, न युक्तं, सत्यादीनां एक भगवद् रूपत्वात्। यत्र एकरूपत्वं तत्र बहुत्वं न, यथा घटादौ। न असिद्धो हेतुः ॥

Satya and others, over and above Prāṇa, are many, is not correct and proper, because these Satya and others are all the rūpas of Bhagawān only. The hetu is found in the paksha, is shown by Śrīmad Āchārya from the two authorities of Brahma Tarka and Adhyātma.

Paramātmā designated as 'Satya' is the greatest and has been dealt with in Chāndogya Upanishad under 7th Adhyāya from 7-16-1 to 7-25-2, which is a must for Satyanārāyaṇa Vrata and Pūjā. Satyanārāyaṇa will be pleased definitely by the reading of these portions of the Upanishad on that day during Pūjā and Vrata.

Chāndogya Upanishad

एष तु अतिवदति यः सत्येनातिवदति सोऽहं भगवः सत्येनातिवदानीति सत्यं त्वेव विजिज्ञासितव्यमिति सत्यं भगवो विजिज्ञास इति ॥ ७-१६-१ ॥

Where it is said Mukhya Prāṇa is Sarvottama, it is true and it should be the class of Upāsakas (अधिकारिन् adhikārins). There is one more Who is far superior to Mukhyaprāṇa, who has to be meditated upon. That person who has absolutely no iota

of defect and who accelerated all to work and thereby is called as 'Satyam' and that Satyam only is the supreme and highest Uttama when compared to all. He is only called as 'Ativādi', who understands Bhagawān the supreme as Satya.

Nārada says that He is called as Ativādi, and he himself states that 'Satya' rūpa Paramātmā is Sarvottama, You better meditate on that Śuddha Satya Bhagawān — like that Nārada said. Further, Nārada said that he wanted to understand and know about 'Satya' Bhagawān.

यदा वै विजानात्यथ सत्यं वदति नाविजानन् सत्यं वदति विजानन्नेव सत्यं वदति विज्ञानं त्वेव विजिज्ञासितव्यमिति विज्ञानं भगवो विजिज्ञास इति ॥ ७-१७-१ ॥

Sanatkumāra states that Bhagawān is called 'Satyam' because He has special knowledge. he states that there is nexus between special knowledge and speaking the truth.

When one has special knowledge, that person speaks the truth. One who does not have special knowledge speaks the lies. One who possesses special knowledge alone will speak the truth. About this special knowledge 'Vijñāna' Vichāra should be made. Nārada wanted to know about 'Vijñāna'.

'Satyam' and 'Vijñāna' are not different from each other. For that Satya rūpa Bhagawān, this 'special knowledge — Vijñāna' is one of the attributes is the meaning.

यदा वै मनुतेऽथ विजानाति नाम त्वा विजानाति मत्वैव विजानाति मतिस्त्वेव विजिज्ञासितव्येति मतिं भगवो विजिज्ञास इति ॥ ७-१८-१ ॥

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of defect and who accelerated all to work and thereby is called as 'Satyam' and that Satyam only is the supreme and highest Uttama when compared to all. He is only called as 'Ativādi', who understands Bhagawān the supreme as Satya.

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When one does Manana (repeatedly thinking and meditating upon), he gets special knowledge — Vijñāna. Since

Paramātmā does manana of all, that Paramātmā Who is referred to as Satya in 7-16-1; becomes 'Vijñāna' as stated in 7-17-1. Please discuss and enquire about that 'Manana'. Then Nārada said that he was interested to know about 'Manana'.

यदा वै श्रद्दधात्यथ मनुते नाश्रद्दधन् मनुते श्रद्दधदेव मनुते श्रद्धात्वेव विजिज्ञासितव्येति श्रद्धां भगवो विजिज्ञास इति ॥ ॥ ७-१९-१ ॥

When one gets श्रद्धा — interest such positive āstika buddhi (आस्तिक बुद्धि) then at that time, he does manana, one who has no श्रद्धा and आस्तिक बुद्धि will not do Manana. Therefore, do Vichāra/enquiry about श्रद्धा — Śraddha (interest). Nārada told Sanatkumāras that he was interested to know about श्रद्धा।

यदा वै निस्तिष्ठस्यथ श्रद्दधाति नानिस्तिष्ठन् श्रद्दधाति निस्तिष्ठन्नेव श्रद्दधाति निष्ठ त्वेव विजिज्ञासितव्येति निष्ठां भगवो विजिज्ञास इति ॥ ७-२०-१ ॥

When one is steady, then only श्रद्धा would be born When one is not steady, श्रद्धा will not be generated. Therefore discuss and do Vichāra about 'Nishṭhā' rūpa śraddhā. Nārada said that he was interested to know that Nishṭhā.

यदा वै करोत्यथ निस्तिष्ठति नाकृत्वा निस्तिष्ठति कृत्वैव निस्तिष्ठति कृतिस्त्वेव विजिज्ञासितव्येति कृतिं भगवो विजिज्ञास इति ॥ ७-२१-१ ॥

Only when Kārya is done, he can be steady. When once Kārya is not performed, he cannot be steady. Therefore 'कर्तृत्वं' doing all, He (Bhagawān) is always steady.

यदा वै सुखं लभतेऽथ करोति नासुखं लब्ध्वा करोति सुखमेव लब्ध्वा करोति सुखं त्वेव विजिज्ञासितव्यमिति सुखं भगवो विजिज्ञास इति ॥ ७-२२-१ ॥

When happiness — sukha is determined, then kāryas are done. When grief is attained, kāryas are not performed. Kāryas are done by enjoying sukha always. That sukha is the one which has to be enquired into. Nārada said that he would enquire about sukha.

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति ॥७-२३-१॥

That person who has full and complete sukha is called by the name 'Bhūmā'. In the sūtra ॐ भूमा संप्रसादात् अध्युपदेशात् ॐ 1-3-8 it is established that Paramātmā is called by the śabda 'Bhūmā'. One who possesses negligible and little qualities cannot be having full and complete sukha. One who has pūrṇa guṇa will have pūrṇa sukha. Therefore Bhūmā should be enquired into. I shall be doing that job, so said Nārada.

यत्र नान्यत् पश्यति नान्यत् शृणोति नान्यत् विजानाति स भूमाऽथ यत्रान्यत् पश्यत्यन्यत् शृणोत्यन्यत् विजानाति तदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन् प्रतिष्ठित इति स्वे महिम्नि वा न महिम्नीति ॥ ७-२४-१ ॥

That person (Paramātmā) when known, the others cannot be seen as independent, others cannot be heard as independent, others cannot be known as independent.

Others (including Mahālakshmī) are all under His absolute control, then that vastu is called 'Bhūmā'. Like this, the

mahimās are only for Bhūmā, but not for any one else. That person who has been seen, heard and known as independent and by that the others like Mahālakshmī and others become dependent, they are not complete and perfect in all respects.

Nārada then asks —

"Whoever is Guṇapūrṇa, then that person is Nityamukta (ever released). He has no death. Sanatkumāra said that which is apūrṇa, will have death. (Mahālakshmī is not pūrṇa, even then she has no death at all. This is a very special case and exceptionally a distinct case. This shows that for Paramātmā, she is the first and foremost Ekānta Bhakta. She is most dear to the Lord and all else are next to Her only. Hence she is called as 'Samanā'.

Nārada asked Sanatkumāra, that 'Bhūmā' is under whose support? Sanatkumāra replied that He is under His Mahimās, glories and reputations as the support (This is not like the worldly example and this aspect is explained in the next Mantra 7-24-2 :

गोअश्वमिह महिमेत्याचक्षते हस्तिहिरण्यं दासभार्यं क्षेत्राण्याय-तनानीति नाहमेवं ब्रवीमीति होवाचान्यो ह्यन्यस्मिन् प्रतिष्ठित इति ॥ ७-२४-२ ॥

In the world, when one person is told as having mahimās, then it is due to his owning cows, horses etc. Therefore he has the glories of having/owning so much cows and so much horses. Like this, the learned say.

Due to having elephants, gold, servants, wives, houses, fields, shelters etc. one gets mahimās in the world.

Paramātmā is told as 'Bhūmā' having full mahimās, is not told in this sense. Śrī Bhagawān and the mahimās of Śrī Bhagawān are the same and are identical. Therefore there is no flaw in stating that He is supported by His mahimās, in His case.

स एवाधस्तात् स उपरिष्टात्स पश्चात् स पुरस्तात् स दक्षिणतः स उत्तरतः स एवेदं सर्वमित्यथोऽहंकारादेश एवाहमेवाधस्तादहं उपरिष्टादहं पश्चादहं पुरस्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेदं सर्वमिति ॥ ७-२५-१ ॥

Here that mahimā of God, is due to the fact that He is available in all places. By this quality, it is explained here that Bhūmā alone (Viṣṇu) is available below. He is present above. He is also available behind. He is there in the front also. He is there towards our right. He is there also towards our left. He is there in all the worlds. The rūpas of Ahaṅkāra and Ātma are His rūpas.

First, the Rūpa of Ahaṅkāra is told. For the proper adhikārins, there is result/phala and so Paramātmā Who is residing in Jīvas as 'Aniruddha' is termed by the name 'Ahaṅkāra'. That Aniruddha states that He is present below, above, to the left, to the right, in the back and in the front and through out the universe.

The other rūpa of Bhagawān which is all-pervasive and is called 'Ātma' (आत्मा अयं आततत्त्वतः) is being described in this mantra.

This Ātma is found in the lower and in the upper portions, behind, as well as in the front. It is also found on the left and on the right side also and is here through out the world.

Paramātmā	Where resides
(1) Bhūmā rūpa	(1) Nārāyaṇa
(2) Ahaṅkāra rūpa	(2) remains in the Jīva and is called as 'Aniruddha'
(3) Ātma Rūpa	(3) Vāsudeva who is all pervasive and is everywhere.

The points that are arrived by the sūtra 3-3-39 and this Chāndogya Upanishad —

(1) In this Adhikaraṇam, it is settled that Paramātmā Who is referred to by 'Satyam' and various other śabdas are denoted only by Viṣṇu who alone is Uttama than Mukhyaprāṇa.

(2) The question raised in this adhikaraṇa is whether 'Satyam' — Viṣṇu alone is superior to Mukhyaprāṇa or whether there are others also, superior to Mukhyaprāṇa, other than Satyam.

(3) The objector gets the objection that Satyam alone is not superior to Mukhyaprāṇa but there are also others, who are referred to by the following śabdas are also superior to Mukhyaprāṇa.

(1) Vijñāna
(2) Mati - Manana
(3) Śraddhā (Āstika)
(4) Nishṭhā (being steady)
(5) Kṛti (doing)
(6) Sukham
(7) Bhūmā (complete with all guṇas)
(8) Ahaṅkāram (Aniruddha available in Jīva)
(9) Ātmā — Śrī Vāsudeva Who is all-pervasive.

These Nine persons are there, over Mukhyaprāṇa, Therefore it cannot be asserted that Mukhyaprāṇa above Śrī Viṣṇu is there.

(4) The Sūtra settles that Viṣṇu alone is superior to Mukhya-prāṇa. This is because 'Satyam' and other nine persons सा एव = That परदेवता only. Here the Sūtra should be as सः एव सत्यादयः but it is as 'सा एव' because 'मति' and other śabdas are of feminine gender. Following this, the Sūtra proceeds सा. But all the feminine gender śabdas also denote Śrī Hari has been established already in the Sūtra ॐ प्रकृतिश्च प्रतिज्ञादृष्टान्तानुपरोधात् ॐ 1-4-24.

(5) In Chāndogya Upanishad, earlier to this Seventh Adhyāya, the hierarchy of the deities was explained and it was concluded that Mukhyaprāṇa was the highest among them. Here in this seventh Adhyāya, it is stated that Supreme God, that is Viṣṇu, is higher to Mukhya-prāṇa and the highest of all. Therefore one who speaks of the supreme god as the highest, really speaks of the highest.

यः सत्येन निर्दोषत्वनियामकत्वहेतुभ्यां सत्यनामकेन हरिणा योऽतिवदति सत्याख्यं ब्रह्मैव सर्वातिशायीति वदति एष अतिवादी = अतिशायित वस्तुवादी ।

(6) The question is "Is there anything greater than Mukhyaprāṇa"? The answer is in the affirmative. This is indicated by the particle 'तु' in the mantra.

(7) The various attributes of the Supreme God are explained here —

(१) मतिस्त्वेव = मननगुणवत्त्वमेव

(२) श्रद्धाम् = श्रद्धाहेतुगुणम्

(३) निष्ठाम् = निष्ठाहेतुगुणम्

Satyatva etc., the seven attributes and पूर्णगुणत्व attribute of Paramātmā are explained here —

सत्यवादि गुणसप्तकस्यापि भूमशब्दितपूर्णगुणस्य मूल-हेतुत्वात् तस्य महिमानं पृच्छति ।

This mantra 7-23-9 is fully discussed in the sūtra ॐ भूमा संप्रसादादध्युपदेशात् ॐ.

(8) Śrīmad Āchārya in the Upanishad Bhāshya states —

यदधीनं विना नान्यत् किंचिदस्ति कुतश्चन ।
स भूमा इत्युक्तोऽतिपूर्णत्वात् अन्यत् अल्पं उदीर्यते ॥

Without the dependence of it, others cannot exist or do anything and that thing is termed as 'Bhūmā'. So Bhūmā means extra-ordinarily full and perfect.

Mahālakshmī is included under अल्प group here. But Mahālakshmī is also Amṛta or Immortal. This is because She is dearest to God.

श्रीतत्त्वं अल्पं चेत् अपि हरिप्रियत्वबलात् अमृतैवेति विज्ञेयम् । तदाह सूत्रे— ॐ समना चासृत्युपक्रमा-दमृतत्वं चानुपोष्य ॐ ॥ ४-२-७ ॥

अल्पापि हि अमृता देवी श्रीः पूर्णातिप्रियत्वतः ॥

(9) Śrīmad Āchārya states here—

भूमा नारायणाख्यः स्यात् स एवाहंकृतिः स्मृतः ।

जीवस्थस्त्वनिरुद्धो सः सोऽहंकार इतीरितः ।
आत्मेति मुख्यतो विष्णुः तदन्ये तु उपचारतः ॥ इति ।

Here Śrīmad Āchārya states that 'Bhūmā' is Nārāyaṇa. He is also called as Ahaṅkāra and that rūpa is called as Aniruddha staying in the Jīva. Ātma is mainly denoting Viṣṇu and in case others are called as Ātma, it is only in the secondary sense.

To do Upāsanā of Śrī Hari as 'Bhūmā', the direct right is available only to Chaturmukha Brahma. By that Vidyā Strength, by Śrī Mahā Viṣṇu, he is enjoyed.

भूमोपासनयोग्यस्तु साक्षात् ब्रह्मैव मुख्यतः ।
स तद्विद्याबलेनैव विष्णुना रतिं आप्नुयात् ॥

तेनैव क्रीडते नित्यं स्त्रीरूपो मिथुनीभवेत् ।
तदानन्दः स एवास्य राजा भवति नापरः ॥ इति ।

Like this, in this Upanishad, Paramātmā designated as 'SATYA' is greatest. This is a must to be read during Satyanārāyaṇa Vrata and Pūjā.

ऐतरेयोपनिषत्

This Aitareya Upanishad is the most covetable one because Śrīmad Āchārya liked it very much. This could be seen from Śrī Madhva Vijaya in several places.

तत् सत्यम् । सत् इति प्राणः । ति इति अन्नम् । यं इति असौ आदित्यम् । तदेतत् त्रिवृत् । त्रिवृत् इव वै चक्षुः । शुक्लं कृष्णं कनीनिका इति । स यदि ह वा अपि मृषा वदति सत्यं हैव अस्य उदितं भवति । य एवमेतत् सत्यस्य सत्यत्वे वेद । ऐत. २-१-५ ॥

That Brahman — Viṣṇu is called as 'Satyam'. He is Sarvottama and hence He is called as 'सत्' ति = तनु विस्तारे। Viṣṇu is full and complete by deśa, kāla and guṇas. He is perfectly full and complete and so called as 'ति'। यं = येति ज्ञानं समुद्दिष्टम्। He is Sarvajña. Viṣṇu is called as 'यं' because He is Sarvajña. All these three denote only one person सत्, ति, यं।

Further, these three also denote three different persons and this should also be known. Prāṇa is called as 'सत्' because he is far superior to Śesha, Garuḍa, Rudra and others. Chaturmukha Brahma is denoted by 'ति'। Since he is the presiding deity for anna and also since he is extolled by the Vedas well, अति नु स्तूयते इति अन्नं and hence he is called as 'Annam'. ति इति and is called as 'ति' because he is pūrṇa among the Jīvas.

असौ = This presiding deity for the eyes, namely Āditya = Sūrya यं इति = by his prakāśa, gives knowledge and instigates and propels. यं यमनात् इति।

These popular three devatās namely (i) Śrī Vāyu (ii) Śrī Chaturmukha Brahma and (iii) Sūrya are collectively called as 'Satyam'. All these three reside in the eyes. Because of this, the eyes have also (i) Whiteness (ii) Blackness (iii) Eyeball or cornea, all combined in one.

Whoever understands and meditates on Satya as Viṣṇu and also that it denotes these three devatās, then the person, whatever he says, would become true. He will never get the defect of telling lies.

In the case of Śrī Viṣṇu,

तद् ब्रह्म विष्ण्वाख्यं सत्यम्,

सर्वोत्तमत्वात्— सत्

पूर्णत्वात्— ति

सर्वज्ञत्वात्— यं इति।

In the case of Śrī Vāyu, Chaturmukha Brahma and Āditya—

प्राणः वायुः शेषादि सर्वदेवोत्तमत्वात् — सत्, अन्नं अन्नाभिमानी अन्नशब्दवाच्यः ब्रह्मा जीवेषु पूर्णत्वात् 'ति' इति प्रोक्तः ।

असौ आदित्यः प्रकाशेन सर्वलोकयमनात् 'यं' इति उद्दिष्टः ।

तदेतत् देवतात्रयं त्रित्वेन वर्तते इति त्रिवृत् मिलितमेवेति यावत् त्रिवृत् देवताधिष्ठानत्वात् चक्षुरपि ।

(१) शुक्लं (२) कृष्णं (३) कनीनिकेति त्रिवृदिव ॥

सः एष भगवान् विष्णुः सत्यमित्यभिधीयते ।
[१]सर्वोत्तमत्वात् [२]पूर्णत्वात् [३]सर्वज्ञत्वात् तथैव च ।
देवतात्रयमन्यच्च पृथक् सत्यं इति ईर्यते ॥

Aitareya Upanishad 2-3-8 (1)

यदक्षरं पञ्चविधं समेति
युजो युक्ता अभियत्संवहन्ति ।
सत्यस्य सत्यमनु यत्र युज्यते
यत्र देवाः सर्व एकं भवन्ति ॥ १ ॥

Paramātmā Who is of Five forms as Nārāyaṇa, Vāsudeva, Saṅkarshaṇa, Pradyumna and Aniruddha, Who is indestructible of any kind and who is Viṣṇu and who is called as 'Brahman' joins with His own 'Ardha Nārī rūpa' being half female and half male. युजः युक्ताः यत् अभिसंवहन्ति = Then the devatās who are in Ardhanārī rūpas together with their wives as horses, draw the Chariot in which Nārāyaṇa as Brahma is seated.

सत्यस्य = Mukhyaprāṇa is called Satya since he has all the splendid auspicious qualities सत्यं = For him, Paramātmā is the

bestower of such qualities. Further, Paramātmā is full and complete with all such auspicious maṅgal attributes and so He is called as 'Satyam'. यत्र अनुयुज्यते तत्र एकं भवति देवाः = That Nārāyaṇa who is called as 'Brahman' in the swarūpa or in the place, (in the left and right as female and male), resides, in that place all devatās join together reside, which means they have the same single mind of extolling Lord Nārāyaṇa who is called 'Satya' and Mukhyaprāṇa who is called 'Satya'.

The next Mantra 2-3-8 (2) also again re-confirms the same—

यदक्षरात् अक्षरमेति युक्तं
युजो युक्ता अभियत्संवहन्ति ।
सत्यस्य सत्यमनु यत्र युज्यते
तत्र देवाः सर्व एकं भवन्ति ॥ २ ॥

So on the 'Satyanārāyaṇa' Pūjā day the Paramātmā as 'Satya' stated above and along with Śrī Vāyu, as 'Satya' as stated above should be meditated to bring the full desired results for the devotee which is actually Moksha, but not the worldly temporary pleasures.

Under Aittareya Upanishad, under 'Ardha Nārī' Nārāyaṇa Tantra, it is stated as :

तस्योपनिषत् सत्यस्य सत्यमिति ।
प्राणा वै सत्यम् । तेषामेव सत्यम् ॥ इति च श्रुतिः ॥
सर्वसाधुगुणत्वात्तु वायुः सत्य इतीर्यते ।
तस्यापि सत्यता दाता साधुपूर्णगुणो हरिः ।
सत्यसस्य त्यत्य एतस्मात् ॥

Like this, Śrī Vāyu is called as 'Satya' because he has Sādhu guṇas. For Śrī Vāyu also, such guṇas are given by Paramātmā who is called as 'Satya'.

Under Chāndogya Upanishad Bhāshya it is seen :

सदित्यमृत धर्माणो मुक्ताः श्रीरपि चेरिताः ।
तीत्युक्ताः मत्यधर्माणः तेषां नियमनात् हरिः ।
सत्यमित्युच्यते सद्भिः ॥ इति पर्यङ्कोपासनायाम् ॥

Under Ātharvaṇa Upanishad,

सत्यो हि भगवान्विष्णुः सद्गुणत्वात्प्रकीर्तितः ।
असुरास्तद्विरुद्धत्वादनृताः परिकीर्तिताः ।
तस्य विष्णोः निधानं तु वैकुण्ठो लोक उत्तमः ॥ इति च ॥

Taittarīya Upanishad Bhāshyam,

सत्यं ज्ञानं अनन्तं आनन्दं ब्रह्म सर्वशक्त्येकम् ।
सर्वैर्देवैरीड्यं विष्णवाख्य सर्वदैमि सुप्रेष्ठम् ॥

Śrīmad Āchārya in the Maṅgalācharaṇa śloka has called Paramātmā, Brahman as 'सत्यं' which means :

(i) सत्यं = Paramātmā is the creator of the jagat (as well as Protector, Destroyer Instigator, Regulator etc.)

(ii) ज्ञानं = He is all-knowing.

(iii) अनन्तं = He has no limitation or boundary by space, time and qualities.

(iv) आनन्दं = He is Ānanda-Swarūpi

(v) सर्वशक्तिः = He has all śakti, capacity, potency to do anything, not to do anything or alternatively to do all.

(vi) एकम् = There is no difference between Paramātmā and His (a) Qualities (b) kriyās – activities (c) His avatārs, (d) His avayavas. Hence He is called as 'ONE' — एकम् ।

(vii) सर्वदेवैः ईड्यं = He is being praised by Mahālakshmī and Chaturmukha Brahma always and by other devatās.

(viii) सुप्रेष्ठम् = Always dear to Śrī Madhvāchārya.

(ix) विष्णु-आख्यं ब्रह्म = And He has the name as 'Viṣṇu who is Brahma.

(x) सर्वदा एभि = And in Him, I take refuge. I take my shelter in Him.

This is based on the Taittarīya Upanishad as 'सत्यं ज्ञानं अनन्तं ब्रह्म' and this name 'Satya' as elucidated by Śrīmad Āchārya, as जगत्जन्मादिकर्ता should be meditated on Satyanārāyaṇa Pūjā day in particular and always in the minds of the devotees.

८७६. सत्यधर्मपरायणः

ॐ सत्यधर्मपरायणाय नमः ॐ

(1) सत्यविषये धर्मो येषां ते सत्यधर्माः ।
तेषां परायणं मुख्याश्रयः सत्यधर्मपरायणः ।

Viṣṇu is called 'सत्यधर्मपरायणः' because He is the best refuge or shelter for the speaking of truths and performance of dharmas.

(2) Viṣṇu is called as Satya-dharma-parāyaṇaḥ because He who is pleased with true dharma.

Viṣṇu will like only those devotees who act as per the dharmas in the Vedas and other Sadāgamas.

* * *

८७६. सात्त्विकः
ॐ सात्त्विकाय नमः ॐ

(1) शुद्धसत्त्वप्रधानः चतुर्मुखो दासत्वेन अस्य अस्तीति सात्त्विकः ।

Chaturmukha Brahma is having clean and crystal mind as the great Daiva. Such Chaturmukha Brahma is the servant of Śrī Viṣṇu. So He is called 'सात्त्विकः' ।

(2) अप्राकृत-शुद्ध-सत्त्व-गुणवान् इति सात्त्विकः ।

Viṣṇu is called 'सात्त्विकः' because He has clean attributes of Satwa nature without any iota of material connection.

(3) Viṣṇu is called as 'Sātwikaḥ' because He has no material/ prakṛti nexus at any time in Him and He is having always all aprākṛta Sātwika guṇas in Him.

८७७. अभिप्रायः
ॐ अभिप्रायाय नमः ॐ

(1) अभितः प्रतिपूरयति इति अभिप्रा = रमा ।

(प्रा = पूरणे) Mahālakshmī is called 'अभिप्रा' because He fulfills the desires of the devotees.

तां प्रापयति = तोषयति इति = अभिप्रायः ।

Viṣṇu is called 'अभिप्रायः' because He makes Her happy (अभिप्रा = रमा) ।

(2) अभि प्रापयति इति अभिप्रायः ।

Viṣṇu is called 'अभिप्रायः' because He would fulfill the desires of the devotees as per their desires.

(3) Viṣṇu is called as 'Abhiprāyaḥ' because He who is the object of choice.

सत्यधर्मनिष्ठेन स्वच्छेन निरुपाधिकोद्देश्यतया अभिप्रेतः इति 'अभिप्रायः' ।

He is the highest goal sought after by His devotees who are pure by nature, practise and sātwika dharma and are not hankering after other low pleasures.

(4) Abhi अभि = means as per His desire प्रापयति = He would see that the devotees of Him obtain their desires fulfilled.

ईश्वरेच्छा वलीयसी = The desire of God is very strong and no one can depart even to a small and negligible extent out of that track. Hence He is called as 'अभिप्रायः' ।

(5) Under the sūtra :

ॐ आकाशः तल्लिङ्गात् ॐ (१-१-२२)

It is established that water flows down because of His desire, the wind blows because of His desire. The space gives hallowness so that others can occupy, because of His desire. It is not easy, just to say, that it is the nature of the object and get out of it, **but it is the Desire of Him, is the paramount cause. Hence He is called as 'अभिप्रायः' ।**

* * *

८७८. प्रियार्हः
ॐ प्रियार्हाय नमः ॐ

(1) प्रियं सुखविशेषं अर्हतीति प्रियार्हः ।

Viṣṇu is called 'प्रियार्हः' because He is eligible and fittest person to whom affection develops by love or by the help rendered by Him.

(2) Paramātmā Śrī Viṣṇu is most loveable and dear to the devotee than all wealth, children and others. Bṛhadāraṇyaka Upanishad states 4-5-6 :

आत्मनस्तु कामाय सर्वं प्रियं भवति ॥

(3) Viṣṇu is called as Priyārhaḥ because He who is rightly the object of love.

He is rightly qualified to bless the devotee who meditates on Him and for whom He is the highest goal.

ऐतदर्थ्यज्ञानिनं यः प्रियार्हः प्रियमर्हति ॥

(3) In Anuvyākhyāna, Śrīmad Āchārya under the first sūtra ॐ अथातो ब्रह्मजिज्ञासा ॐ in the 46th śloka as :

प्राणबुद्धिमनःखात्मदेहापत्यधनादयः ।
यत्संपर्कात् प्रिया आसंस्ततः कोन्वपरः प्रियः ॥ ४६ ॥

तत् इष्टं तथा साधनं कार्यं इष्टदेवता भगवान् इष्टस्य साधनं = Therefore Ishṭa and Ishṭa sādhana, that Kārya, is the one which Bhagawān desires and becomes the reason for it.

सुमनसां मुख्येष्टं वा = For the devatās, who are not interested in other purushārthas, this Bhāgawan is the important desired one प्रियार्हः ।

८७९. अर्हप्रियकृत्

ॐ अर्हप्रियकृते नमः ॐ

(1) अर्हः = पूज्यः। अर्ह पूजायामिति धातोः।

अर्हः means to be worshipped or to be adorned or the deserving.

परेयं प्रियनामकं इति तैत्तरीयभाष्योक्तेः प्रियं सुखविशेषं करोति इति प्रियकृत्।

Viṣṇu is called 'अर्हः प्रियकृत्' which means He will do to the deserving devotees what they desire, what they aspire for them.

(2) Viṣṇu is called as 'Arhaḥ' because He is the most proper deity to be sought by His devotees and who have no desire for anything other than Him.

अनन्येच्छावतां पुंसां योग्यः सः अर्हः इति स्मृतः॥

This is what is emphasised in the Gītā, 9-22 :

अनन्याश्चिंतयंतो मां ये जनाः पर्युपासते।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्॥

अन्यत् अचिन्तयतो ये जनाः पर्युपासते = भक्त्युद्रेकेण उपासते, तेषां नित्याभियुक्तानां नित्यमपि सर्वस्मिन् देशे शरीरेन्द्रियमनोभिर्वा युक्तानां भगवत्सेवोद्युक्तानां नित्यं तत्स्मरणवतां इति॥

Hence Viṣṇu is called as 'Arhaḥ'.

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८८०. प्रीतिवर्धनः
ॐ प्रीतिवर्धनाय नमः ॐ

(1) प्रीतिं भक्तेषु वर्धयति इति प्रीतिवर्धनः ।

Viṣṇu is called 'प्रीतिवर्धनः' because He develops affection and love in the devotees.

(2) प्रीत्या भक्तान् वर्धयति इति प्रीतिवर्धनः ।

Viṣṇu is called प्रीतिवर्धनः because He binds the devotees by His affection and love.

(3) Śrīmad Āchārya states in Tatwa Nirṇaya from Souparṇa Śruti as :

न तादृशी प्रीतिरीड्यस्य विष्णोः
गुणोत्कर्षज्ञातरि यादृशी स्यात् ।
तत्प्रीणनात् मोक्षमाप्नोति सर्वः
ततो वेदाः तत्पराः सर्व एव ॥
— इति सौपर्णश्रुतिः ॥

The Love and affections that Śrī Viṣṇu has on the devotee who knows the excellence of His qualities is very great. By the Prīti of God, one will obtain ultimate liberations and God likes him also with Prīti.

(4) Under the Sūtra 1-1-1, ॐ अथातो ब्रह्मजिज्ञासा ॐ, in the Bhāshya, it is stated from Gītā 7-17 as :

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥

Which states that Bhagawān likes and does Prīti on the Jñāni and Jñāni also in turn does great Prīti on Bhagawān. So Śrī Viṣṇu is called as प्रीतिवर्धकः । That person is most dear to Him.

८८१. विहायसगतिः

ॐ विहायसगतये नमः ॐ

(1) विहायसो गरुडः तेन गतिः तस्य सः तथा ॥

Viṣṇu is called विहायसगतिः because He goes on or rides on the divine bird Garuḍa.

(2) विहायसं विहायः आकाशम् ॥

That means sky or space. For which the destiny or the living is due to Him. तस्य गतिः = इति = विहायसगतिः which is by Viṣṇu only and hence He is called so.

Even though आकाशः is eternal (taking space into account) still its existence गतिः depends upon Him. In respect of Sky - Ether - आकाशः there is no difficulty at all, that is exists due to Him. Even in respect of eternal object like space, that आकाश, though not created by Him, in the sense of अभूत्वा भवन सृष्टिः, still its existence is only due to His Grace.

Under the aphorism : 1.1.22 ॐ आकाशस्तल्लिंगात् ॐ, it is shown under चन्द्रिका, that even eternal objects like, Time, Space, Vedas, Jīvas all exist due to His grace. The climax is found in the words of Chandrikāchārya.

स्यन्दन्ते शासनात् नद्यः भीषास्मात् पवते अनिलः ।
नभो ददाति श्वसतां मार्गमित्यादिकाश्च ताः ॥

It is by His Mandate, that the rivers flow, the wind blows and space provides room for things to extend themselves (hallowness).

Hence Śrī Viṣṇu is called 'विहायसगतिः' ।

(3) Viṣṇu is called as 'Vihāyasa-gatiḥ' because He travels in the sky. विहायसः means without obstacles without support and is very big and this is the sky. Viṣṇu is in the Sūrya who travels in the sky and so He is called विहायसगतिः ॥

८८२. ज्योतिः

ॐ ज्योतिषे नमः ॐ

(1) ज्योतिः = दीप्तः Viṣṇu is called 'ज्योतिः' because He has brightness/splendour/light/brightness/in Him.

(2) Śrīmad Āchārya under the sūtra 1.4.10 states under : ॐ ज्योतिरुपक्रमात्तु तथा ह्यधीयत एके ॐ ॥

Śrīmad Āchārya states in his master piece work — Anu-vyākhyāna as :

जातमोतं हरौ यस्मात् ज्योतिः, षः प्राणरूपतः ॥

All those things that are produced or manifested enter in Him and take refuge under Him. Hence Viṣṇu is called 'ज्योतिः' ।

(3) स्वतः एव द्योतते इति ज्योतिः ॥

Viṣṇu is called 'ज्योतिः' because He Himself out of vision/of His own accord shines. It does not depend upon others at all,

(4) Under आथर्वणोपनिषत् while describing the Paramātmā present in the Sun, the 11th mantra runs thus :

हिरण्मये परे कोशे विरजं ब्रह्मनिष्कलम् ।
तच्छुभ्रं ज्योतिषां <u>ज्योतिः</u> तद्यदात्मविदो विदुः ॥ ११ ॥

In the highest golden orb there is Brahman, flawless, without 16 kalas pure and **light of lights**. Those who have the knowledge of Brahman see Him. This verse describes the Paramātmā present in the Sun with all brightness.

There is also another meaning that it explains the Paramātmā Śiṁśumāra Mūrty. Śrīmad Āchārya states :

अशेषजगदाधारः शिंशुमारो हरिः परः ।
सर्वे ब्रह्मविदो नत्वा तं यान्ति परमं पदम् ।। इति स्मृतेः ।।

(5) Under the sūtra 1.1.24 ॐ ज्योतिश्चरणाभिधानात् ॐ, it is stated by Śrī Āchārya in Sūtra Bhāshya, that विष्णुरेव ज्योतिः । Viṣṇu alone is denoted by the śabda 'Jyoti'. Here it is proved that what is found in Ṛgsamhitā :

वि मे कर्णा यतयतो वि चक्षुर्वी इदं ज्योतिः हृदय आहितं यत् । इति ज्योतिः उक्तम् । तच्च ज्योतिः अग्निसूक्तत्वात् प्रसिद्धेः च अग्निरेवेति प्रासम् ।।

Viṣṇu Himself is 'Jyoti', because He is far beyond the indriyas like eyes, ears etc.

(6) Again under the Sūtra 1.4.10 :

ॐ ज्योतिरूपक्रमात्तु तथा ह्यधीयत एके ॐ

Here also it is proved that Viṣṇu is only primarily denoted by the śabda ज्योतिः which are the कर्मवाचकशब्दाः ।

ज्योतिरादि कर्मवाचकत्वेन प्रसिद्धाभिधेयोऽपि स एव ।।

(7) Again in the sūtra 1.4.14 :

ॐ ज्योतिषैकेषामसत्यन्ने ॐ

Here also it is provided that Viṣṇu is denoted by the śabda 'ज्योतिः' ।

(8) Under छान्दोग्योपनिषत् 4.7.3. it is stated as :

अग्निः कला सूर्यः कला
चन्द्रः कला विद्युत् कला
एष वै सोम्य चतुष्कलः
पादो ब्रह्मणो ज्योतिष्मान् नाम ॥ ४.७.३ ॥

Hamsa taught Satyakāma : "The form of the God present in Agni and designated as Agni."

Agni is one form, that is, प्रद्युम्न - वासुदेवः form. The form of the God present in the Sun and designated as Sūrya is one form, viz. प्रद्युम्न - संकर्षण form. The form of God present in the Moon and designated as Chandra is one form - प्रद्युम्न - प्रद्युम्न form. The form of the God present in विद्युत् and designated as विद्युत् is one form, namely प्रद्युम्न - अनिरुद्ध form. My dear, the प्रद्युम्न form of the God consisting of there 4 forms is designated as 'ज्योतिमान्'. He who knowing this, meditates upon the God as 'ज्योतिमान्' attains brilliance in this world and attains brilliant worlds.

Hence Viṣṇu is called ज्योतिः।

८८३. सुरुचिः
ॐ सुरुचये नमः ॐ

(1) सुरुचिः शोभना रुचिः यस्य।

Viṣṇu is called 'सुरुचिः' because He has most auspicious taste in Him.

(2) शोभना रुचिः दीप्तिः यस्य इति सुरुचिः ।

Viṣṇu is called 'सुरुचिः' because He has best splendour/brightness in Him.

(3) शोभना रुचिः इच्छा यस्य इति सुरुचिः ।

Viṣṇu is called 'सुरुचिः' because He has the best splendid desires always.

(4) सुरुचेः अन्तर्यामित्वात् सुरुचिः ।

Viṣṇu is the Antaryāmi for Uttānapāda's wife Suruchi and so He is called as 'Suruchiḥ'.

(5) सुरुचिः means 'Desire' Viṣṇu is called सुरुचिः because He has the desire to protect the jagat. In the sūtra 3.2.22 :

ॐ प्रकृतैतावत्त्वं हि प्रतिषेधति ततो ब्रवीति च भूयः ॐ

shows that Viṣṇu is the protector of all at all times and at all places.

* * *

८८४. हुतभुक्
ॐ हुतभजे नमः ॐ

(1) हुतं भुङ्क्ते इति हुतभुक् ।

Viṣṇu is called 'हुतभुक्' because He eats or takes what have been offered in homas.

(2) समस्तदेवतोद्देशेन प्रवृत्तेष्वपि कर्मसु सर्वयज्ञभोक्तृत्वात् हुतभुक् ।

Even though yāgas, sacrifices, yajñas are performed for offering to all other all gods, still all those offering are taken and received by Viṣṇu alone. Hence Viṣṇu is called 'हुतभुक्' ।

Gītā pointedly tells in 9-24 :

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मां अभिजानन्ति तत्त्वेनातः च्यवन्ति ते ।। २४ ।।

Lord Kṛṣṇa emphatically tells that He is the recepient of all yajñas and enjoyer and eater of all. Those who do not understand this great truth, and perform yāgas to plese other gods, have slipped away from the proper path.

(3) सर्वदिवतान्तरस्थः हुतंभुङ्क्ते इति हुतभुक् ।।

Paramātmā remains inside all the devatās, and whatever offered to them, He takes them first. Gītā states as stated above that He is the person who enjoys and receives all Yajña phalas.

(4) Manu Smṛti states :

अग्नौ प्रास्ता आहूतिः सम्यक् आदित्यं उपतिष्ठते ।।

In the Agni in the yāgas whatever is offered is protected by Sūrya-Paramātmā Śrī Viṣṇu remains in those rūpas of Devatās and consumes those offered in the yajñas.

Hence He is called as हुतभुक् ।

* * *

८८५. विभुः

ॐ विभवे नमः ॐ

(1) विशिष्टा भवन्त्यस्मादिति विभुः ।

Viṣṇu is called 'विभुः' because by Him, persons become superior.

(2) विशिष्टभवनाद् विभुः ।

Viṣṇu is called 'विभुः' because He shines supreme always.

(3) Viṣṇu is called as 'Vibhuḥ' because He is most capable and has all the capacities.

(4) Viṣṇu is called as 'विभुः' because He is pervading in all places with bright light.

(5) Śrīmad Āchārya in Anuvyākhyāna states in the śloka 549 as :

अनादिकालतः वृत्ताः समया हि प्रवाहतः ।
न चोच्छेदोऽस्ति कस्यापि समयस्येत्यतो विभुः ॥

This विभुः is very very important.

समयाः हि प्रवाहतः अनादिकालतः वृताः ।

The various schools of philosophy are in existent from time immemorial.

कस्यापि समयस्य उच्छेदः नास्ति ।

For any one religion, there is no total eradication. This will continue like the waves of the sea. प्रवाहतो अनादि — dynamic eternality for them.

अतो विभुः भ्रान्तिमूलत्वं एतेषां पृथक् दर्शयति स्फुटम् ॥

अतः = Therefore

विभुः = Śrī Vedavyāsa Bhagawān who is Lord Śrī Viṣṇu.

भ्रान्तिमूलत्वं एतेषां समयानां पृथक् = विस्तरेण स्फुटं = सुबोधं दर्शयति ।

Therefore Bhagawan shows in this Samayapāda as to how those schools of thought are based on illusion and lack of Jñānam.

८८६. रविः

ॐ रवये नमः ॐ

(1) रवेण ईयते इति = रविः ।

Viṣṇu is called 'रविः' because He is capable of being known only by Vedas.

In Gītā, 10-21, under the śloka,

आदित्यानां अहं विष्णुः ज्योतिषां रतिरंशुमान् ॥

While commenting on this, Śrīmad Āchārya in his Tātparya Nirṇaya states from 'Vibhūti Tatwa', the following :

आत्माऽऽततगुणत्वेन रवज्ञेयो यतो रविः ॥

(2) Under Aitareya Upanishad, and the Bhāshya there on it is stated in 2.2.2 :

ता वा एताः सर्वाः ऋचः सर्वे वेदाः । सर्वे घोषाः । एकैव व्याहृतिः । प्राण एव प्राण ऋचः इत्येव विद्यात् ॥ २ ॥

In all Vedas and in all sounds, all the śabdas speak only of Śrī Viṣṇu.

Hence Śrī Viṣṇu is called रविः । Since He is spoken of in all Vedas, as well as in other sounds perse. ध्वन्यात्मकशब्दाः also.

(3) रवणाद् विशिष्टरमणाद् रविः ।

Viṣṇu is called 'रविः' because He plays special plays like creation, protection etc. of all. Hence Śrī Viṣṇu is called as 'रविः' ।

(4) वरज्ञेयत्वात् रविः ।

Viṣṇu is called 'रविः' because He is the bestower of boons and has knowledge of such boons and so He is called 'रविः'.

वरज्ञेयो यतो रविः इति वचनात् ॥

(5) Viṣṇu is called as 'Raviḥ' because Uttarāyaṇa is the period in which the Sun begins his movement towards the North. Bhagawān is called 'Ravi' by virtue of His being praised रूयते।

यश्चोत्तरायणद्वारा रूयतेऽत्र प्रशस्यते ।
स वै रविः समाख्यातः प्राशस्त्यफलदो मनुः ॥

८८७. विलोचनः
ॐ विलोचनाय नमः ॐ

(1) विशिष्टं लोचनं पार्थस्य यस्मात् सः = विलोचनः ॥

Viṣṇu is called 'विलोचनः' because He gave special and destinct eyes to Arjuna who had glorious look of Śrī Kṛṣṇa's Viśwarūpa.

Gītā 11-8 :

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

Lord Kṛṣṇa tells Arjuna, that it is not possible to see the Viśwarūpa with these ordinary eyes. He blessed him with special, divine and extra-ordinary eyes.

अतः ते दिव्यं अलौकिकं चक्षुः ददामि दर्शनशक्तिं ददामि ।

—गीताविवृत्तिः

(2) विरोचनः = This is the other type of Pāṭha.

विशिष्टानि रोचनानि सूर्यादि प्रकाशा यस्मात् इति ।

रोचन्ते रचना दिवीति श्रुतेः ॥

Viṣṇu is called विरोचनः because the brightness or the light from Sūrya is due to Him. From Him, the splendid rays of the Sun start.

(3) Viṣṇu is called 'Virochanaḥ' because He is the illuminant. Bhagawān is the year in which illuminates the Sun when He rides His chariot through the two Ayanas — the periods of Six months.

अयनद्वयगत्याऽर्कं यो विरोचयति स्वयम् ।
विरोचन इति ख्यातः प्रकाशफलदो मनुः ॥

* * *

८८८. सूर्यः
ॐ सूर्याय नमः ॐ

(1) सूर्यः सरतीति तथा । आकाशे ॥

Viṣṇu is called 'Sūrya' because He travels in the Sky.

(2) सृ = गतौ, सुवति कर्माणि प्रेरयति लोकान् इति ॥

Viṣṇu is called 'सूर्यः' because He motivates or induces the worldly people in their activities.

(3) सूरिगम्यत्वात् सः सूर्यः ॥

Viṣṇu is called 'सूर्यः' because He is to be reached or to be attained by knowledge persons (Jñānins). Under Īśāvāsya Upanishad, 16th mantra runs as under :

पूषन् एकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् ।
समूह तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि ॥ १६ ॥

Śrīmad Āchārya in his Upanishad Bhāshya has quoted the authority of Brahmāṇḍa Purāṇa :

सूर्यः सः सूरिगम्यत्वात्, प्राजापत्यः प्रजापतेः ॥

(4) Under छान्दोग्योपनिषत् in the mantra 4.11.1, Śrīmad Āchārya states in his Bhāshya as :

यः सोमसूर्यविद्युत्सु तत्तन्नामा हरिः परः ।
अहेयत्वादहं नामा गार्हपत्यादि संस्थितः ॥

Śrī Hari is present in the Soma (Moon), Sūrya (the Sun) and (विद्युत्) lightning with those names themselves. He is called 'अहं' because He cannot be discarded by anyone. He is

present in the Agni called Gārhapatya. Hence Viṣṇu is called as सूर्यः.

(5) Viṣṇu is called as 'Sūrya' because He makes the wealth to grow and enhance. सूयते श्रियम्।

सूयमानत्वात् सूर्यः ॥

Sūrya makes the lotus to sprut out. Mahālakshmī who is the wealth of lotus flowers, and Sūrya makes Her to sprut in happiness.

(6) Viṣṇu is called as 'Sūrya' because the wind always moves out of Him.

वायुः सदा सरति अस्मादिति "सूर्यः" ॥

८८९. सविता

ॐ सवित्रे नमः ॐ

(1) स्रष्टृत्वात् सविता विष्णुः इत्युक्तेः सविता सृष्टा ॥

Viṣṇu is called 'सविता' because He is the creator.

Because the Lakshaṇa of जगत् जन्मादि कर्तृत्व is said to Viṣṇu under the Sūtra 1.1.2 ॐ जन्माद्यस्य यतः ॐ that Viṣṇu is सविता। This Lakshaṇa is not available to anyone else, other than Viṣṇu. Hence He is only 'Savitā' in the important sense.

(2) Viṣṇu is called 'Savitā' because he gives encouragement to the souls and make them dynamic to involve in activities सुवति इति। Gāyatri states :

'धियो यो नः प्रचोदयात्' इति ॥

(3) प्रजाणां तु प्रवसनात् सवितेति विकथ्यते ॥

Viṣṇu is called as Savitā because He makes the creatures to involve.

सवनात् सविता इति ॥

(4) Paramātmā Viṣṇu is called as 'Savitā' because Bhagawān produces through the Sun, as the medium rain crops etc.

वृष्टिसस्यादिकं सूते सविता इति खेः मुखात् ॥

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८९०. रविलोचनः

ॐ रविलोचनाय नमः ॐ

(1) रविः सूर्यो लोचने यस्य सः रविलोचनः ।

Viṣṇu is called 'रविलोचनः' because in His eyes, Sun is there, doing sevā to the Lord always.

(2) In the Sūtra 3.3.63 ॐ अङ्गेषु यथाऽऽश्रयभावः ॐ Under Bhāshya Śrīmad Āchārya states :

अङ्गदेवतानां यथा यथा परमेश्वराङ्गाश्रयत्वं "चक्षोः सूर्यो अजायत" इत्यादि तथा भावना कर्तव्या ॥

Here the meditations of the gods should be with reference to the limbs on which they depend.

As for the gods, their meditation should have reference to the particular members of the Lord's person which form their abode (from which they have also sprung) as (stated in the texts). "From the eye, the Sun sprang etc.

(3) Viṣṇu is called as 'Ravi-lochanaḥ' because He makes the Moon, the lightning and Varuṇa shine by means of the Sun's rays reflecting on them and for them He alone is responsible for the bright light.

सूर्यस्य रश्मिसंबन्धात् विद्युद्वरुणचन्द्रकान्।
निरन्तरं लोचयति रविलोचन ईरितः ॥

(4) In the Virāṭ Rūpa, Bhagawān Śrī Viṣṇu has Sūrya and the Moon as His eyes. Sūrya is His Right eye.

Ātharvaṇa Upanishad states :

अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ ॥

८९१. अनन्तः

ॐ अनन्ताय नमः ॐ

(1) न विद्यते अन्तो बन्धो यस्य सः अनन्तः ॥

Viṣṇu is called 'अनन्तः' because there is no end or limit for His attributes. There is no bondage for Him also of any kind whatsoever. Hence Śrī Viṣṇu is called 'अनन्तः' (अति = बन्धने).

(2) न विद्यते अन्तः = नाशः यस्य इति अनन्तः ॥

Viṣṇu is called 'अनन्तः' because He has no iota of destruction of any type. The destruction is of four kinds. All the four are always absent in Him. Śrīmad Āchārya states in his Gītā Tātparya under the śloka 2.17 :

अविनाशि तु तद् विद्धि येन सर्वमिदं ततम्।
विनाशमव्ययस्यास्य न कश्चित् कर्तुं अर्हति ॥ १७॥

By citing from the Mahā Varāha Purāṇa as :

[1]अनित्यत्वं [2]देहहानिः [3]दुःखप्राप्तिर[4]पूर्णता ।
नाशश्चतुर्विधः प्रोक्तः तदभावो हरेः सदा ।
तदन्येषां तु सर्वेषां नाशाः केचित् भवन्ति हि ॥

The destruction is of four kinds :

(a) Not permanent.

(b) Destruction of Body.

(c) Not having grief or unhappiness.

(d) Not complete entity.

(a) to (d) are not there in Hari always.

(a) to (c) are not there in Mahālakshmī, but she has (d) in her. That is one type of destruction.

(a) to (d) are there — and all the four types of destructions are there — for Jaḍa — say a glass bottle.

Jīva is having only type of absence of destruction. Namely (a), that is he is permanent. Jīva cannot be eradicated. He has no destruction of the Swarūpa at all.

(3) अक्षमाः सत्यसृष्टौ हि माया सृष्टिं वितन्वते ।
अनन्त-अचिन्त्यविभवः कथं तां ईहते हरिः ॥

Śrī Hari has power and śakti which are unlimited and infinite. This cannot be fully comprehended by anyone by his/her mind. By this, the doctrine of 'विवर्तवादः' is totally rejected. Further the contention of Māyāvādins regarding 'Dream' as false is also rejected totally. 'Ananta' is so great and His power and capacity is also Ananta unlimited and immeasurable and infinite.

(4) Under Māṇḍūkya Upanishad after the Khaṇḍa, it is stated :

अक्षमाः सत्यसृष्टौ हि माया सृष्टिं वितन्वते ।
अनन्त-अचिन्त्य विभवः कथं तां ईहते हरिः ।

Śrī Hari as 'Ananta — infinite and unimaginable power and capacity. Then why should He create things which are false? Where is the need for that? Śrī Hari is Ananta who is most capable.

(5) Bhāgavata Tātparya Nirṇaya on 1.18.19 states as to why God is called as 'Ananta'.

अनन्तः देशतः कालतः गुणतश्च । यः अनन्तशक्तिः भगवान् अनन्तो महद्गुणत्वाद्यमनन्तं आहुः ॥

Śrīmad Āchārya clarifies that after having told as 'अनन्तशक्तिः' again calling as अनन्त महत् गुणत्वं means, Paramātmā is 'Infinite in point of space (deśa) and Time (Kāla) and none can measure these fully.

(6) While reciting the name of 'Ananta', the Sūtra 3.2.27 should be remembered.

ॐ अतः अनन्तेन तथा हि लिंगम् ॐ

Paramātmā by His Achintya śakti, that Ananta gives His darśan to the devotees though He is by nature, not visible.

नित्य-अव्यक्त-स्वभाववान् ईश्वरः ॥

(7) Under the Sūtra 1.4.25 ॐ अभिध्योपदेशाच्च ॐ, Bhāshya states :

महामायेत्यविद्येति नियतिर्मोहिनीति च ।
प्रकृतिर्वासनेत्येवं तवेच्छा अनन्त कथ्यते ॥

The śabdas Mahāmāyā, Avidyā, Niyati Mohini, Prakṛti, Vāsanā are the ones which denote the Desire of Ananta.

In Gītā Tātparya, the Śruti is cited as :

अनन्तगुणमाहात्म्यो निर्दोषो भगवान् हरिः ।
न समो वाऽधिको वाऽपि विद्यते तस्य कश्चन ।
नाऽसीन्न च भविष्यो वा परतः स्वतः एव च ॥

The authority 'Shāḍguṇya' states in Bhāgavata Tātparya as :

नरः नारायणश्चैव हरिः कृष्णस्तथैव च ।
चत्वारो धर्मतनया हरिरेव त्रयो मतः ॥
अनन्तो नरनाम तस्मिंस्तु नरनामवान् ।
विशेषेण स्वयं विष्णुर्निवसत्यम्बुजेक्षणः ॥

Here Ananta is meant as 'Śesha'.

Paramātmā knows about 'Ananta' and for Him, **nothing is Ananta.** His qualities are only Ananta of the maximum and **He is aware of them and enjoys the same.**

"अनन्तमपि वेत्तीशस्त्वनन्तं वृन्तवत्ततः ।
अनन्तस्य हि सङ्ख्याने न तु सर्वज्ञता भवेत् ॥
अनन्तमपि वेत्तीशः प्रत्येकं च विशेषतः ।
सर्वज्ञत्वान्न सङ्ख्यानमसङ्ख्यस्य कुतो हि सा" इति च ।

In Tantra Bhāgavata, it is said :

तस्य अनन्तगुणत्वाच्च पूर्णशक्तित्वतो हरिः ॥

That Bhagawān is called as 'Ananta' because He has infinite auspicious attributes.

* * *

८९२. हुतभुग्भोक्ता
ॐ हुतभुग्भोक्त्रे नमः ॐ

(1) हुतः = आहूतः भुक् इति हुतभुक्। तत् भोक्ता।

Viṣṇu is called हुतभुक् because He is being called in Yāgas and He consumes the Havis offered in such sacrifices.

(2) हुतभुक् = अग्निः तत् भोक्ता, इति हुतभुक्।

In the Avatār of Lord Kṛṣṇa, drank Forest Fire and saved cows and Gopālakas.

Bhāgavatam 10.17.25 states :

तं जिह्वया द्विशिखया परिलेलिहानं
द्वे सृक्किणी ह्यतिकरालविषाग्निदृष्टिम्।
क्रीडन्नमुं परिससार यथा खगेन्द्रो
बभ्राम सोऽप्यवसरं प्रसमीक्षमाणः ॥ २५ ॥

When the name of Śrī Viṣṇu is said and when the homas are done, even though, they had short commings still they will be accepted and phalas would be bestowed.

यस्य स्मृत्या च नामोक्त्या तपोयागक्रियादिषु।
न्यूनं संपूर्णतां याति सद्यो वन्दे तं अच्युतम्॥ इति।

Again in Bhāgavata 10.19.12 it is stated :

तथेति मीलिताक्षेषु भगवानग्निमुल्बणम्।
पीत्वा मुखेन तान् कृच्छ्राद् योगाधीशो व्यमोचयत्॥

(3) समस्तदेवतोद्देशेन प्रवृत्तेष्वपि कर्मसु सर्वयज्ञभोक्तृत्वात् स्वयं सर्वदेवतान्तरस्थो हुतं भुङ्क्ते इति हुतभुक् ।

Though the yāgas are the pleasing of some particular devatās like say Indra, Chandra and so on, still Viṣṇu is the ultimate receiver of all the fruits in the Yāgas. If He does not eat those, the other devatās cannot consume and enjoy the havis. He Himself in Indra with the rūpa of Indra as Antaryāmin should be there to receive the same and then only Indra can feel happy.

Gītā states in 9-24 :

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मां अभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ।। २४ ।।

Viṣṇu is the enjoyer and Master of all Yāgas and sacrifices. If any one fails to understand this, then he falls out of the truth.

Śrīmad Āchārya states in Gītā Tātparya as :

सर्वदेववरत्वेन यो न जानाति केशवम् ।
तस्य पुण्यानि मोघानि याति चान्धंतमो ध्रुवम् ।।

Hence Keśava, is the Supreme of all devatās. So all the offerings should reach Him primarily.

ब्रह्मादीनां तत्परिवारत्वादिकं अजानतां इदं फलम् ।

Viṣṇu is सर्वाधिक्य देवता and others are His servants only.

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८९३. सुखदः

ॐ सुखदाय नमः ॐ

(1) सुखं ददाति इति सुखदः ।

Viṣṇu is called सुखदः since He is the giver of comfort and happiness.

(2) शोभनानि इन्द्रियाणि ददाति इति सुखदः

Viṣṇu is called सुखदः since He has maṅgala and virtuous indriyas.

(3) सुखं मोक्षलक्षणं भक्तेभ्यः ददाति इति सुखदः ।

For the devotees, Viṣṇu gives eternal happiness — Moksha and therefore He is called सुखदः ।

(4) सुखं अभक्तेभ्यः न ददाति इति सुखदः ।

For the non-devotees, Viṣṇu does not give happiness and therefore He is called सुखदः ।

(5) In युक्तिमल्लिका – भेदसौरभम् – Verse 270, Śrī Vādirāja Swāmi states that ब्रह्म means वृहत् सुखम्, abundant happiness. Hence Viṣṇu is the bestower of happiness to all as per their inherent status, past karmas and efforts made.

प्रियमोदप्रमोदानन्दात्मोर्ध्वाङ्गस्य पादपि ।
सजातीयो यतोऽवश्यं ततो ब्रह्म बृहत्सुखम् ॥ २७० ॥

Hence Viṣṇu is सुखदः ।

(6) In the next verse 271, it is stated :

प्रियमोदप्रमोदानन्दादि सर्वसुखं हि तत् ।
प्राचुर्यार्थमयड् वाच्यं सर्वं पूर्णं च तत्किल ॥ ६ ॥

८९४. अनेकदः

ॐ अनेकदाय नमः ॐ

(1) अनेकदः अनेकवस्तुनी ददाति अनेकदः ।

Not only happiness, but Viṣṇu is the bestower of many many articles to the deserved. Therefore He is called 'अनेकदः' ।

(2) Viṣṇu is called as 'अनेकदः' because He bestows many kinds of pleasures to Muktas and Sātwic souls.

यं यं कामयते संकल्पमात्रात् सकलोऽपि स स्यात् ।

(3) Viṣṇu is called as अनेकदः because He takes many many Avatāras to establish Dharma and to eradicate adharmas. To save His devotees and destroy His enemies, he takes many many Avatāras.

Gītā in 4-7 states :

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानं अधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७॥

(4) The Avatāra of Śrī Kṛṣṇa taken by Paramātmā is infinite. He takes infinite Avatāras as well as the same one Avatāra infinite times. In Bhāgavatam, before the Avatāra of Śrī Kṛṣṇa we find, in 9-21-56 as :

यदा यदा हि धर्मस्य जयो वृद्धिश्च पाप्मनः ।
तदा तु भगवान् ईशः आत्मानं सृजते हरिः ॥

So Śrī Viṣṇu is called as अनेकदः ।

As far as Kaliyuga is concerned तदा, कलियुगे, आत्मानं = श्रीवायुदेवं सृजामि । I order and send him down as Śrī Madhva to protect

the sātwic souls. This is also done infinite times. Hence He is called अनेकदः. Many times, He gives to the Jagat, Śrī Madhva to save the sātwic souls.

८९५. अग्रजः

ॐ अग्रजाय नमः ॐ

(1) अग्रे सृष्टेः प्राक् जायते व्यज्यते इति अग्रजः ॥

Viṣṇu is called अग्रजः because He was there much earlier to the creation of the world.

(2) अग्रे जायते इति अग्रजः ।

Viṣṇu is called अग्रजः because He was the first to take avatār.

(3) Mantrālaya Mahān in Mahābhārata Tātparya Nirṇaya Bhāva Saṅgraha states as : "योऽग्रेऽभूत् विश्वगर्भः सुखनिधिः" Paramātmā was there in the beginning and none else was there and Hence He is called as अग्रजः ।

(4) In the Sūtra 2-1-8 ॐ असदिति चेन्न प्रतिषेधमात्रत्वात् ॐ the Chāndogya Upanishad 6-2-1, 'असदेवेदमग्रे आसीत्' was taken into account and established that it is only Viṣṇu who is present to start with.

(5) The Koushitaki Upanishad states, that the Mukta comes to the Paryaṅka of great splendour. The Supreme Brahman is seated on it with Mahālakshmī, besides Him and the attendents around Him. Mukta who has meditated upon Viṣṇu in this manner and who now realises Him, places his foot there, to find Viṣṇu with Mahālakshmī seated already before all.

स्वस्य अग्रे प्राप्तमुक्तानां सर्वैश्वर्या श्रिया सह।
यथापर्यंकविद्य चकरणाविष्टचेतसा।
तद्भोग्यो जायते यश्च सः 'अग्रजः' परिकीर्तितः ॥

(6) Viṣṇu was in existence before the Jagat came out and He is the Mūla as Hiraṇyagarbha.

Taittarīya Upanishad says :

हिरण्यगर्भः समवर्तत अग्रे (तै.सं. ४.१.८)

Bṛhadāraṇyaka states :

ब्रह्म पुराणं अग्र च (४.४.१८)

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८९६. अनिर्विण्णः
ॐ अनिर्विण्णाय नमः ॐ

(1) श्रान्तो न भवतीति इति = अनिर्विण्णः।

Viṣṇu is called 'अनिर्विण्णः' because He has no tiresomeness or strain at all.

(2) जगत्सृष्ट्यादौ विरक्तः न भवति इति = अनिर्विण्णः।

In respect of creation of the world, protection, destruction etc. He has no strain at all. He does them effortlessly. He does not stop or take rest over this. This goes on continuously. This is His nature. Under the Sūtra : 2-1-34 : ॐ लोकवत्तु लीलाकैवल्यम् ॐ। श्रीमदाचार्यः in his Bhāshya states :

सृष्ट्यादिकं हरिः नैव प्रयोजनं अपेक्ष्य तु।
कुरुते केवलानन्दाद्यथा मत्तस्य नर्तनम् ॥

In the act of creation etc. Lord does the same without any iota of strain at all. There is no usage or advantage for Him by this act.

देवस्य एष स्वभावः अयं आप्तकामस्य का स्पृहा ॥

This is the very nature of Him. He is a complete entity. Nothing need be gained to Him at all. There is no gain at all to Him. There is no iota of strain to Him. Śrīmad Āchārya beautifully summarises in one śloka under his great work Anuvyākhyāna in the verse—

लीलां (क्रीडां) प्रयोजनं कृत्वा सृष्टिः श्रुतिविरोधिनी ।
इति केवललीलैव निर्णीता प्रभुणा स्वयम् ॥ ५३८ ॥

His act is without any strain or effort at all. Hence Śrī Viṣṇu is called 'अनिर्विण्णः' ।

(3) भगवत् अनुग्रहं अन्तरेण नितरां अलब्धः इति 'अनिर्विण्णः' ।

Without the grace of Viṣṇu, definitely it is impossible to attain anything in the world and so He is called 'अनिर्विण्णः' ।

(4) Viṣṇu is called as 'Anirviṇṇaḥ' because there is no anxiety or disappointment for him when the desired is not got; or the desired in-adequate. This is because, there is nothing to be desired by Him at all are with Him and exist because of Him.

Gītā states : 3.22 :

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
नानवाप्तमवाप्तव्यं वर्ते एव च कर्मणि ॥ २२ ॥

(5) For Viṣṇu there is no fatigue or tiresomeness even by an iota and so He is called as Anirviṇṇaḥ. All the Kings including Rāvaṇa and others fell and became unconscious when they

tried to lift the Pināki Bow, but Śrī Rāma by smiling, by left Hand picked and broke it effortlessly.

Nirṇaya 4.24 states :

समीक्ष्य तद्वामकरेण राघवः
सलीलं उद्धृत्य हसन्नपूरयत् ॥

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८९७. सदामर्षी

ॐ सदामर्षिणे नमः ॐ

(1) सदा अमर्षः कोपो दैत्ये अस्य अस्तीति सदाऽमर्षी ।

Viṣṇu is called 'सदाऽमर्षी' because He is always in anger with wicked devils and daityas.

(2) सत्सु सज्जनविषये आ सम्यक् मृण्यते क्षमते इति सदामर्षी ।

In the case of Sātwic souls, He excuses all the mistakes committed by them. Hence Viṣṇu is called 'सदामर्षी' ।

(3) सदामा पाशी वरुणः, तं प्रति नन्दगोपसंरक्षणार्थमृषति गच्छति इति सदामर्षी ।

Kṛṣṇa went to save Varuṇa, Nandagopa was also protected. Hence He was called 'सदामर्षी' ।

(4) Bhāgavatam 10-89-8. Śrī Viṣṇu excused the offences committed by Ṛshi Bhṛgu and others. Since they were basically good people by nature. The Ṛshi kicked the Lord in the chest, still Lord Viṣṇu tolerated the same.

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८९८. लोकाधिष्ठानम्

लोकाधिष्ठानाय नमः ॐ

(1) लोकाधिष्ठानं जगदाश्रयः । अद्भुतः आश्चर्यरूपः ।

Viṣṇu is called 'लोकाधिष्ठानम्' because He is the wonderful support of the entire universe.

(2) Under the Aphorism (1.3.10) ॐ अक्षरं अंबरान्तधृतेः ॐ while equating the śabda Akshara to Nārāyaṇa, it was proved that all the worlds are supported by Mahālakshmī and Śrī Viṣṇu is the ultimate and final supporter of Her. Śrīmad Āchārya quotes in his Bhāshya, a lovely authority from Skanda Purāṇa.

पृथिव्यादि प्रकृत्यन्तं भूतं भव्यं भवच्च यत् ।
विष्णुरेको बिभर्तीदं नान्यस्तस्मात्क्षमो धृतौ ॥

From the Earth – Jaḍa Prakṛti right upto Chetana Prakṛti the supreme — Mahālakshmī, the support is given by only Viṣṇu and none else is capable of doing that work.

Gītā states in 7-5 :

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो यया इदं धार्यते जगत् ॥ ५ ॥

चेतनप्रकृतिः = is परां, but yet it is 'मे' — that is under the command and control of Śrī Kṛṣṇa.

(3) Under बृहदारण्यक उपनिषत् 5-7-11, we find that (in अक्षरब्राह्मणे also).

एतस्मिन् खलु अक्षरे गार्गि आकाश ओतश्च प्रोतश्च इति ॥

All these skies etc. are all moulded on this Akshara as the sole support who is Viṣṇu and so He is लोकाधिष्ठानम्।

(4) Under Śrīmad Bhāgavatam, 6-3-12 :

Lord Yama beautifully narrates that Viṣṇu is लोकाधिष्ठानम्।

यम उवाच—

परो मदन्यो जगतः तस्थुषश्च
ओतं प्रोतं पटवद्यत्र विश्वम्।
यदंशतोऽस्य स्थितिजन्मनाशा
नस्योतवद्यस्य वशे च लोकः ॥ १२ ॥

Here Śrīmad Āchārya, in his unique Bhāgavata Tātparya Nirṇaya, quotes an authority from Skanda Purāṇa, which is the last word on the concept of लोकाधिष्ठानत्व of श्रीविष्णुः।

"यथा कन्थापटाः सूत्र ओताः प्रोताश्च संस्थिताः ।
एवं विष्णौ इदं विश्वं ओतं प्रोतं च संस्थितम् ॥"

—इति स्कान्दे।

Just like cloth is woven by warp and weft, threads of yarn, His universe is supported by all ways by Śrī Viṣṇu. So Viṣṇu is called 'लोकाधिष्ठानम्'।

Gītā in 7-7 states :

मत्तः परतरं नान्यत् किंचित् अस्ति धनंजय।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणाः इव ॥

So Paramātmā is like the string on which all the universe is woven. Hence He is the support for all the world लोकाधिष्ठानम्।

(6) लोकानां = मुक्तभोग्यानां लोकाधिष्ठानम् = आश्रमः ।

He is the support for all the released great souls.

* * *

८९९. अद्भुतम्

ॐ अद्भुताय नमः ॐ

(1) अद्भुतं = आश्चर्यरूपम् = Viṣṇu is called अद्भुतम् because He is the astonishing factor.

(2) आश्चर्यभूतः = अद्भुतः ॥

"आश्चर्यो भगवान् विष्णुः यस्मान्नैतादृशः क्वचित् ।
तस्मात् तद्गोचरं ज्ञानं तद्गोचरवदेव तु ॥"

—इति ब्रह्मतर्के ॥

(3) Gītā states in 2-29 :

आश्चर्यवत्पश्यति कश्चिदेनं
आश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥

Paramātmā is a delight and a wonderful entity. Though He is seen by the eyes, though heard by the ears, though spoken by the mouth, He cannot be fully comprehended. He will be fresh and new always. There is none like Him. Hence Viṣṇu is अद्भुतम् ।

(4) Śrīmad Āchārya while concluding Tātparya Nirṇaya fourth Adhyāya states : 4-65 as :

इमानि कर्माणि रघूत्तमस्य
हरेः विचित्राण्यपि न अद्भुतानि ।
दुरन्तशक्तेरथ चास्य वैभवं
स्वकीयकर्तव्यतयाऽनुवर्ण्यते ॥ ६५ ॥

Which means the great wonderful and deeds performed by Śrī Rama are not surprising and bringing wonders, delights and shocks. This is because, for a person who have **Achintya aiśwarya śakti** what about these killings of Tāṭaka, Subāhu etc. Hence Rāma = Viṣṇu is only अद्भुत but not the small acts narrated in Rāmāyaṇa.

(5) In Gītā 18-74, it is stated :

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादं इममश्रौषं अद्भुतं रोमहर्षणम् ॥

Since Kṛṣṇa is 'अद्भुतं' naturally His teachings to Arjuna is also अद्भुतं only.

(6) In Gītā 18-76 states :

राजन् संस्मृत्य संस्मृत्य संवादमिमं अद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥

The discussion between केशव — Keśava and Arjuna is a wonderful one because Keśava is a wonderful Great Person.

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९००. सनात्सनातनतमः

ॐ सनात्सनातनतमाय नमः ॐ

(1) सनात् सनं लाभं आनयति गमयति इति सनात् ।
अतिशयेन सनातनः सनातनतमः ।

Always He is responsible for us to gain or to make profits. Hence He is called सनात्सनातनः । Since Viṣṇu is always too ancient and very very old (without capable of being tracing His origin), He is called सनात्सनातनतमः ।

(2) सनं लाभं अतन्ति गच्छन्ति इति सनाताः । नता मा रमा यैः ते नतमाः । सनाता नतमा यस्मात् इति सनात्सनातनतमः श्रीविष्णुः इत्यर्थः ॥

Profit or gains are reached by the persons who are called 'सनाताः' । Such gains or profits come to them only through Goddess Mahālakshmī. Who is called 'नतमा'.

For Her also, such power and quality to create, destroy etc. came from Śrī Viṣṇu only.

So Śrī Viṣṇu is called 'सनात्सनातनतमः' ।

(3) Āditya Purāṇa states 2-77 that Śrī Veṅkaṭeśa is 'सनातनः' in the words of the devotee Devaśharma who was a great desciple of Śrī Vāyu.

सर्वशक्तोऽज्ञेयचर्यो व्यक्तोऽव्यक्तः सनातनः ।
शेषोऽशेषश्च निर्लिप्तो ब्रह्मण्यः शाश्वतः शुभः ॥ ७७ ॥

(4) Under Īśāvāsya Upanishad under the 18[th] मन्त्र, Śrīmad Āchārya cites from 'Rāma Samhitā' which runs thus :

मुख्यामृतः स्वयं रामः परमात्मा <u>सनातनः</u> ॥

—इति रामसंहितायाम् ।

Rāma is called सनातनः । Hence Viṣṇu is called सनातनः ।

(5) Viṣṇu is called as 'सनात्सनातनतमः' because He is very ancient to the ancient Chaturmukha Brahma. He is the most ancient and oldest of all.

(6) Viṣṇu is called as सनातनतमः because

सना = पुराणे तनापि रूपम्, पुराणतमः । पुरा अपि नवः पुराणः । सदातनत्वेऽपि तदातनत्ववत् नित्यनूतनभोग्यः ॥

His form is most ancient, that is, eternal. Even in the past, He was new (Purāṇa), Despite the fact, that existence is eternal, He is always more enjoyable and fresh, as though He is new and not seen before.

Viṣṇu is called so, because He alone was there to start with and then He created others. Śruti states :

ब्रह्मैवेदमग्र आसीत्तदपोऽसृजत तदिदं सर्वम् ॥

—इति श्रुतेः ॥

९०१. कपिलः

ॐ कपिलाय नमः ॐ

(1) कपिं = हनुमन्तं लाति आदत्ते इति = कपिलः ।

Viṣṇu is called 'कपिलः' because He fondles the monkey supreme Śrī Hanumān, at all times.

(2) In Gītā Bhāshya Śrīmad Āchārya states : Under the Verse 10-26 :

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥

सुखरूपः पाल्यते लीयते च जगत् अनेन इति कपिलः ॥

Śrīmad Āchārya says so, in the Gītā Bhāshya.

The whole world is protected by Him and directed by Him, Hence Viṣṇu is called 'कपिलः' He gives happiness to all by mere sport-effortlessly. He also enjoys the happiness by Himself.

(3) Further, Gītā Bhāshya states :

प्रीतिः सुखं कं आनन्दः इति अभिधानात् ।

which means joy and or happiness is denoted by the śabdas 1 to 4 stated above.

प्राणो ब्रह्म, कं ब्रह्म, खं ब्रह्म इति च ।

Then Śrīmad Āchārya quotes :

कपिं प्रसूतं कपिलं यस्तमग्रे
ज्ञानैः विभूतिं जायमानं च पश्येत् ।
सुखादनन्तात्पालनात् लीयना च
यं वै देवं कपिलं उदाहरन्ति ॥

तं भगवन्तं ऋषिं कपिलं च पश्येत् ।

The devotee sees the Bhagawan, great Jñāni 'कपिलः' How to states that He is ऋषिः, that is Jñāni. The answer is 'सर्वज्ञत्वात्' इति उच्यते । because he is a Sarvajña — all knowing, He is

called 'ऋषिः' यः that one प्रसूतं = पूर्वकल्पेषु जातम् – what had happened in the earlier kalpa, He knows. Likewise जायमानं वर्तमानं च एव आगामि च। The present and future also. जगत् ज्ञातैः बिभर्ति जानाति इति यावत्। कथं कपिलः इत्यतः उक्तम्। How it is कपिलः। For this the authority states सुखात्।

Hence Viṣṇu is called 'कपिलः' because He is protector and bestower of happiness to all the universe.

कपिलः - Viṣṇu took avatār as the son of कर्दमप्रजापतिः and Swāyambhuva Manū's daughter 'Devahūti'. In Bhāgavata in detail we have the account of the Avatār of 'Kapila' Paramātmā in the 3rd Skanda Adhyāyas 25 to 34.

कपिलः तत्त्वसंख्याता भगवान् आत्ममायया।
जातः स्वयमजः साक्षात् आत्मप्रज्ञप्रये नृणाम्॥ १॥

Bhagawan out of His own Desire took Avatār as Kapila. He imparted good knowledge to all and in particular to His Mother Devahūti.

In महाभारत under वनपर्व and उद्योग पर्व the story of कपिलः – श्रीमन् नारायणः is given. वनपर्व – अध्यायः 106 श्लोकः 30 :

अपश्यन्त हयं यत्र विचरन्तं महीतले।
कपिलं च महात्मानं तेजोराशिमनुत्तमम्॥ ३०॥

Lomeśa saw the horse near the great God Kapila wondering here who was doing tapas and was glittering with splendour.

(6) Great Śrī Yādavārya in his करावलम्बनस्तोत्रम् 17 states :

यज्ञैतरेय कपिलर्षभदत्तधन्वंतर्यश्वसन्मुखकुमार सुयोषिदात्मन्।

Here कपिलः is split as कः = चतुर्मुखब्रह्म, पिः = पिनाकी रुद्रः, तौ लालयति इति = कपिलः। Śrī Viṣṇu is called 'Kapila' because He fondles

Chaturmukha Brahma and Rudra and other gods by His mercy looks.

(7) कं = सुखं पिबतीति कपयः देवाः मुक्ताश्च ।

Both released souls and Devatās and called कपयः ।

तान् लात्यनुगृह्णाति इति कपिलः ॥

Those are fondled and blessed by Viṣṇu. Hence He is called 'Kapilaḥ'.

(8) An important point is brought by Śrīmad Āchārya in Bhāgavata Tātparya under 1.3.10 namely :

पंचमः कपिलो नाम सिद्धेशः कालविप्लुतम् ।
प्रोवाचासुरये साङ्ख्यं तत्त्वग्रामविनिर्णयम् ॥ १० ॥

While describing the 5th avatār as Kapila, Padma Purāṇa authortiy is cited :

"कपिलो वासुदेवाख्यः तन्त्रं साङ्ख्यं जगाद ह ।
ब्रह्मादिभ्यश्च देवेभ्यो भृग्वादिभ्यः तथैव च ॥
तथैवासुरये सर्ववेदार्थैः उपबृंहितम् ।
सर्ववेदविरुद्धं च कपिलोऽन्यो जगाद ह ।
सांख्यमासुरयेऽन्यस्मै कुतर्कपरिबृंहितम्" इति ॥

Kapila — Paramātmā did Upadeśa to His mother and saved the entire universe. He is Vāsudeva Himself. He did give knowledge — सांख्यं to Chaturmukha Brahma and others. He did commentary to Vedas and taught them. But the Kapila who composed सांख्यशास्त्र — is different and is not Paramātmā. He was an Asura. The Sāṅkhya doctrines are criticised under Samaya Pāda in the first 2 adhikaraṇas.

He based this religion on foolish and fantastic Tarkas, which have no support either by 'Perception' or by 'Āgamas'. They have to be totally rejected. This Sāṅkhya is of two fold called 'सेश्वरसांख्यमतं' and 'निरीश्वरसांख्यमतं' the former beliving in the existence of God and the latter denying His existence.

ॐ रचनानुपपत्तेश्च नानुमानम् ॐ २.२.१

ॐ प्रवृत्तेश्च ॐ २.२.२

ॐ पयोऽम्बुवच्चेत्तत्रापि ॐ २.२.३

ॐ व्यतिरेकानवस्थितेश्चानपेक्षत्वात् ॐ २.२.४

These 4 sūtras completely condemn the religion of सांख्य of the first group who deny the existence of God and contend that all are due to nature only.

ॐ अन्यत्राभावाच्च न तृणादिवत् ॐ Criticises the view of सेश्वरसांख्यमत who believe in the existence of God, but do not give priority to Him and treats only with secondary importance.

Hence Viṣṇu is called कपिलः who is the great Avatār and He is Vāsudeva Himself.

९०२. कपिः

ॐ कपये नमः ॐ

(1) कं = सुखं पिबति इति = कपिः ।

Viṣṇu is called 'कपिः' because He drinks the happiness and joy.

(2) कं = चतुर्मुखब्रह्म, तस्य अन्तर्यामितया पाति इति पि = पा रक्षण इत्यतः पिः ।

Viṣṇu remains as the Antaryāmin of Chaturmukha Brahma and protects him and so He is called as 'कपिः' ।

(3) कं means water, तं पिवति इति कपिः Viṣṇu drinks the water on the Earth by His rays remaining in the Sun.

(4) कपिः also means boar. Paramātmā took the Varāha Avatāra and lifted the Mandara mountain so that the process of churning could continue.

(5) कपिः = श्रीहनुमान्. Kapi is Lord Śrī Hanumān and that great devotee is under His control. Hence as per the sūtra 1.4.3 ॐ तदधीनत्वात् अर्थवत् ॐ, कपिः denotes Viṣṇu.

९०३. अव्ययः

ॐ अव्ययाय नमः ॐ

(1) अव्या = रक्षणीया, तान् याति गच्छति इत्यर्थः ॥

Viṣṇu is called 'अव्ययः' because He goes to protect or save those who are to be protected.

(2) In Kāṭhaka Upanishad, it is said in 1.3.15 as

अशब्दं अस्पर्शं अरूपं अव्ययं
तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं
निचाय्य तं मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

With regard to the swarūpa of Paramātmā it is said as :

अशब्दं = He cannot be fully known by śabdas — āgamas.

अस्पर्शं = He cannot be fully felt by touch.

अरूपं = His Rūpa cannot be understood fully.

अव्ययं = For His swarūpa, there is no destruction at all.

नित्यं = For His Body also, there is no destruction at all.

(3) Bhagavat Gītā states in 15-17 as :

यो लोकत्रयं आविश्य बिभर्त्यव्यय ईश्वरः ॥
उत्तमः पुरुषः तु अन्यः ॥

Paramātmā who is Purushottama is different from Kshara and Akshara. He enters all the three worlds, and supports the same who has no destruction at all and He has Achintya śakti.

When the worlds get destroyed, He remains as it is, how ? This is possible because He is 'अव्ययः'. He has no destruction. How could this be possible which seems to be illogical. This is possible in His case because He is ईश्वरः — Has Achintya Aiśwarya Śakti in Him.

(4) In the Sūtra 1.4.1 ॐ आनुमानिकमप्येकेषामिति चेन्न शरीररूपकविन्यस्त-गृहीतेः दर्शयति च ॐ It is proved that the śabda 'Avyakta' denotes God only. That too the śabda 'अव्यक्त' as found in the difficult place in Kāṭhaka, as अव्यक्तात् पुरुषः परः ।

(5) Pippalāda śākhā also states that अव्यक्त denotes Bhagawān only,

अव्यक्तं अचलं शान्तं निष्कलं निष्क्रियं परम् ।
यो वेद हरिमात्मानं स भयात् अनुमुच्यते ॥

(6) Under Bhagavat Gītā in the 8th adhyāya also, it is found that अव्यक्त/अव्ययः is Bhagawān only.

अक्षरं ब्रह्म परमम्

अव्यक्तोऽक्षर इत्युक्तः

तस्मात् ब्रह्म = अव्यक्तः, सः अव्ययः ।

(7) अविः सूर्यः Avi means Sūrya. He remains in him and protects him. So He is called as अव्ययः ।

९०४. स्वस्तिदः
ॐ स्वस्तिदाय नमः ॐ

(1) भक्तेभ्यः स्वस्ति = मंगलं ददाति इति = स्वस्तिदः ।

Viṣṇu is called 'स्वस्तिदः' because He brings maṅgalam to all His devotees.

(2) The entire Rāmāyaṇa, Mahābhārata can be seen that Paramātmā Śrī Viṣṇu brought all maṅgalams to His devotees like Vibhīshaṇa, Sugrīva, Pāṇḍavas and others. Hence He is called as 'स्वस्तिदः' ।

(3) The most important maṅgala which one should covet is only Moksha. From there, there is no return at all. The enjoyment — Maṅgala is permanent and eternal. Such Maṅgala, Śrī Viṣṇu only grants can be seen in 1.1.7 :

ॐ तन्निष्ठस्य मोक्षोपदेशात् ॐ

(4) Śrīmad Āchārya states in Anuvyākhyāna under the first sūtra 1.1.1 ॐ अथातो ब्रह्मजिज्ञासा ॐ as,

अज्ञानां ज्ञानदो विष्णुः ज्ञानिनां मोक्षदश्च सः ।
आनन्ददश्च मुक्तानां स एव एको जनार्दनः ॥

There cannot be better maṅgala than Moksha because, it is a stage from which there is no return again to Samsāra and no deaths and births and sufferings at all.

The sūtra 4.4.23 states :

ॐ अनावृत्तिः शब्दादनावृत्तिः शब्दात् ॐ

explains this, and such eternal maṅgala is granted by Śrī Viṣṇu and so He is called as 'स्वस्तिदः' ।

१०५. स्वस्तिकृत्

ॐ स्वस्तिकृते नमः ॐ

(1) सु शोभना अस्तेरित्यसधातोः ।

ॐ ईक्षतेर्नाशब्दम् ॐ (१.१.५)

अत्तिमङ्गाङ्गनेतृतामित्यादिवत् शितया निर्देशः । लक्षणयाऽस्ति सत्ता तां करोतीति स्वस्तिकृत् ॥

Viṣṇu is called as स्वस्तिकृत् because He provides with good abode.

Viṣṇu is called as स्वस्तिदः because he bestows all happiness by His Smaraṇa.

स्मृते सकलकल्याणभाजनं यत्र जायते ॥

९०६. स्वस्ति

ॐ स्वस्तिने नमः ॐ

(1) सु अत्यन्तमस्ति सकलदेशकालेषु वर्तत इति स्वस्ति ॥

Viṣṇu is Sukha Swarūpi and so He is called as 'स्वस्ति'।

Viṣṇu is well existent in all places. That is He is present in all places and at all times.

(2) स च स्वान स्वस्तय इति ऋग्भाष्यव्याख्यावसरे टीकायां स्वस्तय इति सुपूर्वकं सत्तावाचि विभक्तिप्रतिरूपकमव्ययम् । सत्तावाचिनां सौख्यवाचित्वं अपि सद्भाववाचिनः शब्दाः सर्वे ते सुखवाचका इति प्रमाणसिद्धं इति उक्तेः स्वस्ति सुखरूप इति ।

स्वस्तिः means सुखरूपी — Paramātmā Viṣṇu is Sukha Swarūpi. That is why, He is called as आनन्दमयः. The sūtra 1.1.12 ॐ आनन्दमयः अभ्यासात् ॐ clearly establishes this fact.

९०७. स्वस्तिभुक्

ॐ स्वस्तिभुजे नमः ॐ

(1) स्वस्ति = सुखं भोजयतीति स्वस्तिभुक् ।

Viṣṇu is the enjoyer of sukhas. Further He is called as स्वस्तिभुक् because He makes others to enjoy sukha.

(2) In the sūtra 1.2.11 : ॐ गुहां प्रविष्टावात्मानौ हि तद्दर्शनात् ॐ, Bhāshya gives a splendid authority from Padma Purāṇa, as under :

"शुभं पिबत्यसौ नित्यं नाशुभं स हरिः पिबेत्।
पूर्णानन्दमयस्यास्य चेष्टा न ज्ञायते क्वचित्" इति पाद्मे ॥

Paramātmā takes the Śubha, but not the Aśubha. Though He is Pūrṇa-Ānanda Swarūpi, why He takes the Sukha or Śubha, cannot be explained. Hence He is called as स्वस्तिभुक्।

१०८. स्वस्तिदक्षिणः

ॐ स्वस्तिदक्षिणाय नमः ॐ

(1) अस्ति क्षीरा गौरितिवत् सु सम्यगस्ति दक्षिणा तन्नाम्नी रमा यस्य सः स्वस्तिदक्षिणः।

Paramātmā Śrī Viṣṇu is called as 'Swastidakshiṇaḥ' because He has His wife Mahālakshmī by 'Dakshiṇa' with Him.

(2) दक्षभागास्थितत्वाच्च दक्षिणा नाम चोच्यते।

तस्या अयनो हि विष्णुः स दक्षभागस्थितः सदेत्यैतरेय-भाष्योक्तेः ॥

Dakshiṇā is the rūpa of Mahālakshmī is on His left side and for Her, He gives shelter and so He is called as स्वस्तिदक्षिणः।

(3) Viṣṇu is called as स्वस्तिदक्षिणः because He has all capacity and power to grant sukha or maṅgala to His devotees.

स्वस्ति मङ्गलप्रदाने कुशलः इति ॥

(4) Viṣṇu is called as 'स्वस्तिदक्षिणः' because, शु अस्ति दक्षिणा यस्य = दक्षिणा — that Mahālakshmī's rūpa, is on Viṣṇu's left side, in a splendid way.

Tātparya Nirṇaya 25-74 states :

सा दक्षिणा मानिनी देवता च
सा च स्थिता बहुरूपा मदर्धा ।
वामार्धो मे तत्प्रविष्टो यतो हि
ततोऽहं स्यामर्धनारायणाख्यः ॥ ७४ ॥

I am full in strength and Jñānam and other qualities. Since Mahālakshmī has entered on the left side of ME, I am called as 'Ardha Nārāyaṇa'.

(5) As soon as Viṣṇu is taken for smaraṇa in our mind, the devotee gets all Maṅgala.

"स्मृते सकलकल्याणभाजनं यत्र जायते, पुरुषः तमहं नित्यं व्रजामि शरणं हरिम् ।"

Paramātmā grants Maṅgala as per the sevās submitted to Him.

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कायेन वाचा मनसेन्द्रियैर्वा
बुद्ध्याऽऽत्मना वाऽनुसृतः स्वभावम् ।
करोमि यद्यत् सकलं परस्मै
नारायणाय इति समर्पयामि ॥

॥ श्रीः ॥

॥ श्रीलक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्रीहयवदनमध्वेश पाहि ॥

हरिकथामृतसारः

बिंबापरोक्षसन्धिः

(बिंबप्रकरणसन्धिः)

HARIKATHĀMṚTA SĀRA

Bimba Aparoksha Sandhi

(Bimba Prakaraṇa Sandhi)

Śloka 1 to 31

Śloka 1

"द्विरूपावंशकौ तस्य परमस्य हरेर्विभोः ।
प्रतिबिंबांशकश्चाथ स्वरूपांशक एव च ॥
प्रतिबिंबांशका जीवाः प्रादुर्भावाः परे स्मृताः ।
प्रतिबिंबेष्वल्पसाम्यं स्वरूपाणीतराणि तु ॥" इति वाराहे ॥

Jīvas are the aṁśas of Paramātmā. In what way ? It is not all like the aṁśas that are meant by the school of Viśishṭādwaita. The aṁśas are of two kinds.

Aṁśas :—

(1) Swarūpa aṁśas or swāṁśas — Śrī Rāma, Kṛṣṇa, Matsya, Kūrma etc. Avatāras.

(2) Pratibimba Aṁśas — Jīvas, that is, प्रतिबिंबत्वं नाम तदधीनत्वे सति किंचित् सादृश्यं — that is, Pratibimba means, being absolutely dependent upon Bimba and having a negligible similarity with Bimba.

In this Sandhi, it is explained that Paramātmā is the Bimba rūpa for all the various Pratibimbas and specific details are dealt with in detail. Śrī Dāsaru is having this Varāha Vākya in mind and proceeds here in this Sandhi.

मुक्तबिंबनु तुर्य जीवन्मुक्तबिंबनु विश्वभव-
संसक्तबिंबनु तैजसनु असृज्यरिगे प्राज्ञ ।
शक्तनादरु सरिये सर्वोद्रिक्तमहिमनु दुःखसुखगळ
व्यक्तिमाडुतलिप्प कल्पांतदलि बप्परिगे ॥ १ ॥

मुक्त तुर्य बिंबनु = For the released muktas, Turya rūpi Paramātmā is Bimba.

जीवन्मुक्त = For those who had Bimba Aparoksha,

विश्वबिंब = Viśwamūrty Paramātmā is Bimba.

भवसंसक्त तैजसनु बिंबनु = For those Jīvas who are bound by deaths and births, Taijasa Paramātmā is Bimba.

असृज्यरिगे प्राज्ञ = Further for the Jīvas who have not come into the process of creation, for them 'Prājña' rūpi Paramātmā is Bimba.

शक्तनादरु सरिये = Paramātmā has the capacity and ability to give sukha and dukkha to the Jīvas without bringing them into the process of creation. Even though He has such extra-ordinary capacity, still He is a strict Satya Saṅkalpa,

सर्वोद्रिक्तमहिमनु = and He is having very vast mahimās compared to all others;

कल्पांतदलि = At the end of Brahma Kalpa,

वप्परिगे = For those Jīvas who complete their respective sādhanas for them,

दुःखसुखगळ = As per their Yogyatā, sukha or dukkha

व्यक्तिमाडुतलिप्प = will be made patent to them. That is for the sātwic souls, Swarūpa Ānanda and for Rājasas, Sukha and Dukkha combined Samsāra and for Tāmasas, eternal hell — andhantamas will be shown and they will be made to enjoy or suffer respectively.

SUMMARY

(1) For Muktas — "Turya Nāmaka" Paramātmā is Bimba rūpi.

(2) For non-muktas who have not lost liṅgadehas and had Aparoksha of Bimba for them 'Viśwa' nāmaka Paramātmā is Bimba Rūpa.

(3) For the Jīvas who are bound by births and deaths for them, Taijasa nāmaka Bhagawān is Bimba rūpa.

(4) Further those Jīvas who have not come for creation in this Kalpa, for them 'Prājña nāmaka' Paramātmā is Bimba rūpa.

(5) Paramātmā is far far superior to Chaturmukha Brahma and other great devatās. He has very vast and extra-ordinary mahimās. He has capacity and power to bestow sukha and dukkha to the Jīvas without bringing to creation. He has such capacity and ability. But still He does not so. Because He is Satyasaṅkalpa. He knows in what way things are to happen. How He decides and all will happen as per His Will only. It is His

desire that Jīvas should be brought to creation and Karmas should be done as per their respective Yogyatā. He sees that the Jīvas do their karmas as per their respective yogyatā. Then at the end of Brahma-kalpa, as per their respective yogyatā and as per the karmas done by them, He grants phala as Satwa, Rajas and Tamo Jīvas as per their Yogyatā and makes them to enjoy or suffer accordingly.

Śrī Jagannātha Dāsaru has brought the crux of the sūtra 2.3.42

ॐ कृतप्रयत्नापेक्षस्तु विहितप्रतिषेधावैयर्थ्यादिभ्यः ॐ ॥

ततः अप्रयोजकत्वं शास्त्रस्य न आपद्यते । कृतप्रयत्नापेक्षत्वात् अप्रेरकत्वस्य । आदिशब्देन अवैषम्यादि ॥

Here in the Bhāshya, a Pramāṇa is quoted from Bhavishyat Parva, which solves all the issues and Śrī Dāsaru has only covered a portion of the same.

"पूर्वकर्म प्रयत्नं च संस्कारं चाप्यपेक्ष्य तु ।
ईश्वरः कारयेत्सर्वं तच्चेश्वरकृतं स्वयम् ॥

Paramātmā takes into account constantly all the three factors cumulatively for all actions for all souls.

(i) Anādi past karmas.

(ii) Efforts by the soul and

(iii) The swarūpa of the souls.

दुःखसुख व्यक्तिमाडुतलिप्प— Paramātmā is as per the Parameters submitted above. Hence there is no iota of cruelty or partiality on Him. **Swabhāva of the soul is the fundamental and basic reason.**

Śrī Jagannātha Dāsaru has based this śloka on the authority called 'Sāra Saṅgraha''.

"मुक्तानां बिंबरूपस्तु तुर्यो विश्वो परोक्षिणाम् ।
संसारिणां तैजसस्त्वसृज्यानां प्राज्ञ उच्यते ।।" इति ।।

मुक्तः = Means the devotee who had left off his liṅga deha.

जीवन्मुक्त = means the devotee who had Bimba Aparoksha.

भवसंसक्त = means a person who is in samsāra still.

असृज्य = Means a person who has not come in the process of creation. Still he has no Aniruddha deha.

Śloka 2

अन्ननामक प्रकृतियोळगच्छिन्ननागिह प्राज्ञनामदि
सोंनडलमोदलादवरोळन्नाद तैजसनु ।
अन्नदांबुजनाभ विश्वनु भिन्न नाम क्रियंगळिंदलि
तन्नोळगे ता रमिप पूर्णानंद ज्ञानघन ।। २ ।।

अन्ननामक प्राज्ञनामदि प्रकृतियोळगे अच्छिन्ननागिह = 'Anna' is the name of Paramātmā, who with the name 'Prājña' resides in such a way not visible to the eyes in Prakṛti named Śrī Devi in Mahālakshmī.

सोंनडल मोदलादवरोळु = In Hiraṇyagarbha who is Chaturmukha Brahma and starting from him, in all devatās.

अन्नाद तैजसनु = Paramātmā with the name of 'Annāda', that Taijasa remains in them.

अन्नद = Paramātmā with the name 'Annada'

अंबुजनाभ = and with the name of 'Padmanābha'

विश्वनु = with the name of 'Viśwa'

भिन्न नाम क्रियंगळिंदलि = with different different names and in different different karmas.

पूर्णानंद ज्ञानघन = That Paramātmā with Pūrṇānanda, Jñāna Swarūpa.

तन्नोळगे ता रमिप = will be happy within Himself.

SUMMARY

(1) 'Anna' nāmaka Paramātmā with the name as 'Prājña' is invisible and not available to the eyes of others and dwells with the name as above in 'Prakṛti' — Mahālakshmī — Śrī Devi.

(2) Paramātmā with the name 'Annāda' who is called 'Taijasa', remains in Chaturmukha Brahma and other devatās and consumes the food.

(3) Paramātmā with the name 'Annāda' with the name as 'Viśwa' remains with many many names and rūpas, remains in the karmas and supplies food to all. He feels happy by Himself.

Anna = Food

Annāda = One who consumes food.

Annada = One who gives food.

* * *

Śloka 3

बूदियोळगडगिप्पनलनोपादिचेतनप्रकृतियोळ-
न्नादनंताह्वयदि करेसुव ब्रह्मशिवरूपी ।
ओदनप्रद विष्णु परमाल्हादवीवुत तृप्तिबडिसुव-
गाधमहिमन चित्रकर्मवनाव बंणिसुव ॥ ३ ॥

बूदियोळगे अडगिप्प अनलनोपादि चेतनप्रकृतियोळगे अन्नादनंताह्वयदि करेसुव = Paramātmā is just like fire which is inside ashes, practically invisible. Like that, in Mahālakshmī, He remains inside with the name 'Anna'.

ब्रह्मशिवरूपी = In Chaturmukha Brahma He remains with Brahma rūpa and in Rudra, He remains with the rūpa of Rudra. He remains in both of them with the name 'Annāda' and receives the food.

विष्णु ओदनप्रद = With rūpa of Viṣṇu, He remains as the one who gives food and remains with the name 'Annāda'.

परमाल्हादवीवुत = He gives food for all the creatures which take food due to that, He creates great happiness to all and by that

तृप्तिबडिसुव = He brings satisfaction to all.

अगाधमहिमन = Paramātmā has mahimās which cannot be measured by anyone and He has infinite, unlimited, Ananta glories.

चित्रकर्मव आव बंणिसुव = His extra-ordinary distinct and delightful karmas, who will be able to describe fully ? (None is the reply).

SUMMARY

(1) Just like fire is hidden in the ashes, Paramātmā with the name 'Anna' remains in Prakṛti, Śrī Devi.

(2) With the name 'Annāda', He remains in Chaturmukha Brahma with Brahma rūpa. He remains in Rudra with Rudra rūpa and consumes the food.

(3) With Viśwa rūpa, Paramātmā with the name 'Annada', He gives food to all creaturs and makes them happy and keeps them under satisfaction.

Paramātmā with such extra-ordinary and distinct mahimās, His wonderful and delightful activities cannot be explained in full by anyone. None can describe or narrate them in full.

Śloka 4

नादभोजनशब्ददोळु बिंदोदनोदकदोळघोषनु
वाददोळु शांतरव्य जठराग्नियोळु यिरुतिप्प ।
वैदिकसुशब्ददोळु पुत्रसहोदरानुगरोळति-
शांतन पादकमलनवरत चिंतिसु यी परियलिंद ॥ ४ ॥

भोजनशब्ददोळु = When the śabdas are heard at the time of bhojana,

नाद यिरुतिप्प = Paramātmā remains in the rūpa of 'Nāda'.

ओदनोदकदोळगे बिन्दु = Paramātmā remains in the rūpa of 'Bindu' in the food and in water, यिरुतिप्प ।

अनुवाददोळु घोष यिरुतिप्प = While the śāstras are explained, in the speech when śabdas are created in that in 'Ghosha' rūpa, Paramātmā will be present.

जठराग्नियोळु = In the Jaṭharāgni in the stomach of Jīvas by which the food is digested, in that He will remain in the rūpa

शांताख्य यिरुतिप्प = Of 'Śānta'

वैदिकसुशाब्ददोळु = In the śabdas which are created by the adhyayana of Vedas, and

पुत्र = children,

सहोदर = in the sounds created by brothers and others born with us,

अनुगरोळु अतिशांतन पादकमलव अनवरत यी परियलिंद चिंतिसु = And in the śabdas created by servants, Paramātmā 'Atiśānta' is present. Always meditate as stated above, the lotus pādas of Paramātmā Śrīman Nārāyaṇa.

SUMMARY

(1) In Omkāra, the Praṇava Akshara, the three śabdas namely अ,उ and म are merged in it.

(2) In 'अ' kāra— with the rūpa of Nāda,

In 'उ' kāra — with the rūpa of Bindu.

In 'म' kāra — with the rūpa Ghosha.

Paramātmā remains in them.

(3) Apart from this, Paramātmā remains in Bhojana and other śabdas. When bhojana is taken, in the sound śabda created 'Paramātmā is in Nāda' rūpa and lotus pādas have to be meditated upon.

(4) In the food, water, Paramātmā is in 'Bindu' rūpa and His lotus pādas have to be meditated upon.

(5) While explaining the śāstras by way lessons (pāṭha) or by way of discussion, upadeśa, vichāra, preaching etc. when sounds are generated, then in them Paramātmā with 'Ghosha' rūpa resides there. His Lotus pādas have to be meditated upon.

(6) Paramātmā as 'Śānta rūpi' remains in the Jaṭharāgni — being the power of digestion of food that are consumed.

(7) Paramātmā as 'Atiśānta rūpi' remains in the Adhyayana of Vedas and in those śabdas, he remains so.

(8) Further in the sounds created by children, brothers, sevakas and others also, Paramātmā as 'Atiśānta' remains in those sounds.

Like this, Paramātmā should be understood and at all times, His lotus Pādas have to be meditated upon constantly without interruption.

Śrī Jagannātha Dāsaru has adopted this verse from Prameya Ratnākara.

"नादाभिमानी क्रोडस्तु भोजनस्थरवेषु च ।
बिंदुमानी विष्णुदेवो जलान्नस्थो त्रिवृत्प्रभुः ॥

घोषानुवादशब्देषु शांताख्यो जठरे स्थितः ।
पुत्रमित्रकलत्रादौ वेदशास्त्रेषु सर्वदा ।
अतिशांताख्यकृष्णस्य पादपद्मं निबोधय ॥"

—इति प्रमेयरत्नाकरे ।

* * *

Śloka 5

वेदमानि रमानुपास्य गुणोदधि गुणत्रयविवर्जित
स्वोदरस्थित निखिलब्रह्मांडद्विलक्षणनु ।
साधुसंमतवेनिसुतिह निषुसीद गणपति यंब श्रुति
प्रतिपादिसुवदनवरतवन गुण प्रांतगाणदले ॥ ५ ॥

वेदमानि रमा = Mahālakshmī is the presiding deity for all Vedas.

अनुपास्य = By Her also, all qualities cannot be taken for Upāsanā **in full**, of Paramātmā.

गुणोदधि = He is the great ocean for the attributes like Ānanda and others.

गुणत्रयविवर्जित = He is totally absent in respect of Sātwika, Rājasa and Tāmasa guṇas. He is very pure Jñāna-Ānanda-Swarūpi of Aprākṛta Nature.

स्व उदर स्थित निखिल ब्रह्मांडादि विलक्षणनु = He is totally different and distinct from all the Brahmāṇḍas which are in His Belly.

साधुसंमतवेनिसुतिह = All the sātwic souls will totally endorse, and approve the same as fully supported.

निषुसीद गणपति = in respect of the Vedic mantras starting as 'निषुसीद गणपति' and those mantras.

अनवरत = always

अवनगुण = in respect of His guṇas.

प्रांत गाणदले = They are unable to find an end. (Which means the Vedic matras cannot **fully** cover and describe His extra-ordinary, unlimited and infinite qualities).

प्रतिपादिसुवदु = Those Vedas praise Paramātmā as Sarvottama and as Sarvakartā always.

(1) In Garuḍa Purāṇa — it is said :

अनन्तगुणपूर्णत्वात् ब्रह्मेति हरिः उच्यते ॥

Paramātmā Śrī Hari is called as Brahma because He has unlimited, infinite, and ananta qualities.

(2) Mahālakshmī who is the presiding deity for all Vedas, is not unable to count the unlimited auspicious qualities of Śrī Hari.

(3) He is not at all connected with Prākṛta guṇas in Him. He is always pure and Aprākṛta.

(4) He is totally different from various Brāhmāṇḍas in His Belly and He is very much distinct.

(5) All the sātwic souls accept the Vedic Mantra 'निषुसीद गणपति', that śruti speaks of these Ananta Kalyāna Guṇas and they praise Paramātmā that the boundary or limitation is not all applicable to Him.

Meaning of that Vedic mantra—

Oh! Presiding deity and master of all devatās 'groups', learned Jñānins state about you as the uttama of all Indriya abhimāni devatās.

Without God, no one can do any kārya at all. Paramātmā, you yourself remain in Mahālakshmī, Chaturmukha Brahma and other devatās and you get done all the pūjā's performed by them towards You.

You are always steady, and permanent with all Aiśwaryas, Wealth, Śakti, Capacity and other great attributes. You remain in the wicked souls and from them and through them, you also get yourself censured and criticised. In short, all the activities are done by You only.

स्वतन्त्रकर्तृत्वं, कर्तृत्वं इति उच्यते, तत् परमात्मनि एव वर्तते ॥

This Vedic mantra is not applicable to the devatā Vināyaka, is dealt with in Gaṇapati Sandhi — 9th śloka.

दैत्यर गति भयंकरगतिगळीयलोसुग संकट चतुर्थिगे एनिसि ॥

Śloka 6

करेसुवनु मायारमण ता पुरुष रूपदि त्रिस्थळगळोळु
परम सत्पुरुषार्थद महत्तत्त्वदोळगिद्दु ।
सरसिजभवांडस्थित स्त्रीपुरुषतन्मात्रगळ-
येकोत्तरदशेंद्रियगळ महाभूतगळ निर्मिसिद ॥ ६ ॥

मायारमण त्रिस्थळगळोळु ता पुरुषरूपदि करेसुवनु = Śrī Vāsudeva rūpi Paramātmā, is the Husband of Māyādevi (Mahālakshmī). He remains in Purusha rūpa in the three great places called as Śwetadwīpa, Anantāsana and Vaikuṇṭha.

परम सत्पुरुषार्थनेन्दु = He, Śrī Vāsudeva, being called as the bestower of Swarūpa ānanda to the muktas. He is being addressed so.

महत्तत्त्वदोळगिद्दु = Paramātmā remains in Mahat Tatwa.

सरसिजभवांडस्थित स्त्रीपुरुष तन्मात्रगळ एकोत्तर दशेंद्रियगळ महाभूतगळ निर्मिसिद = In Brahmāṇḍa there are women and men; and śabda, sparsha, and other Tanmātras, and there are eleven indriyas (five Jñāna-Indriyas, five karma-indriyas and Manas) and the five bhūtas namely Pṛthvi, Ap, Tejas, Vāyu and Ākāśa, all these were created by Him.

(1) In Garuḍa Purāṇa — it is said :

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परम सत्पुरुषार्थनेन्दु = He, Śrī Vāsudeva, being called as the bestower of Swarūpa ānanda to the muktas. He is being addressed so.

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सरसिजभवांडस्थित स्त्रीपुरुष तन्मात्रगळ एकोत्तर दशेंद्रियगळ महाभूतगळ निर्मिसिद = In Brahmāṇḍa there are women and men; and śabda, sparsha, and other Tanmātras, and there are eleven indriyas (five Jñāna-Indriyas, five karmaindriyas and Manas) and the five bhūtas namely Pṛthvi, Ap, Tejas, Vāyu and Ākāśa, all these were created by Him.

SUMMARY

(1) Chāndogya Bhāshya, it is seen :

"त्रीणि धामानि वै विष्णोस्त्रिलोकाद्बहिरेव हि" इति छांदोग्ये ।।

Paramātmā creates all tan-mātras and all indriyas and remains as 'Antaryāmin' in them.

(2) Śrī Vāsudeva Paramātmā is the Master and Husband of 'Māyā' — Mahālakshmī. He remains in the three Moksha-sthānas namely Śweta Dwīpa, Anantāsana and Vaikuṇṭha. By remaining there, He bestows Swarūpānanda for all the muktas and all purushārthas to them.

मोक्षप्रदो वासुदेवोऽखिलस्य, वायुश्च तदनुज्ञया ।।

(3) During the time of creation, He has Purusha rūpa and remains inside Mahat Tatwa. Then He created women, and men in the Brahmāṇḍa, five bhūtas, five tanmātras, Jñāna-Indriyas, Karma-Indriyas, Manas etc.

(4) Paramātmā had three Purusha rūpas at three times.

(a) First in Māyā — Mahālakshmī — He placed his Vīrya.

(b) Secondly, For Chaturmukha Brahma as the body, He remained in Mahat Tatwa and in Brahmāṇḍa.

(c) He remains in all creatures in the Purusha rūpa. Then joining with Srīdevi, Bhūdevi and Durgādevi (all being Mahālakshmī only) for the Jīvas as per Guṇa, Karma etc., He gives desire, lobha and sukha, dukkha etc.

* * *

Śloka 7

ई शरीरग पुरुष त्रिगुणदि श्रीसहित तानिद्दु
जीवरिगाशेलोभाज्ञानमदमत्सरकुमोह क्षुधा ।
हासहरुषसुषुप्तिस्वप्नपिपासजाग्रतिजन्मस्थितिमृति-
दोषपुण्यजयापजयद्वंद्वगळ कल्पिसिद ॥ ७ ॥

ई शरीरग पुरुष = Paramātmā who has entered in the bodies of all creatures,

त्रिगुणदि = Who have Satwa guṇa, Rajo guṇa and Tamo guṇa

श्रीसहित तानिद्दु = and the presiding deities for such guṇas are Srīdevi, Bhūdevi and Durgādevi and with them, He resides there.

जीवरिगे आशे लोभ अज्ञान मद मत्सर कुमोह क्षुधा हास हरुष सुषुप्ति स्वप्न पिपास जाग्रति जन्म स्थिति मृति दोष पुण्य जय अपजय द्वंद्वगळ कल्पिसिद = For Jīvas He creates desire, lobha, ignorance, haughtiness, prejudice, wrong attachment, hunger, criticism, deep sleep, dreams, thirst, waking state, birth, sustenance, death, dosha, virtue, victory, defeat all such twins are made in them.

SUMMARY

In the earlier sloka 6, about the two Purusha rūpas of Paramātmā were explained. Here about the third rūpa description is given.

Paramātmā in all Jīvas in the hearts' Ākāśa remains with Purusha rūpa. The swabhāva guṇas of Jīvas, for Sātwika guṇa presiding deity is Srīdevi, for Rajo guṇa presiding deity is Bhūdevi, for Tamo guṇa presiding deity is Durgādevi.

Paramātmā joining with Mahālakshmī in those three rūpas motivates the Jīvas as per their karmas towards desire, lobha, ignorance, haughtiness, prejudice, illusion etc.

Śloka 8

त्रिविध गुणमय देह जीवके कवचदंददि तोडिसि
कर्मप्रवहदोळु संचार माडिसुतिप्प जीवरन ।
कविसे मायारमण मोहव भवके कारणनागुवनु
संश्रवणमननमाळ्परिगे मोचकनेनिसुतिप्प ॥ ८ ॥

त्रिविध गुणमय देह जीवके = Jiva are of three kinds as Sātwika, Rājasa and Tāmasa, and for them respectively the bodies are given by Him.

कवचदंददि तोडिसि = The bodies are given just like wearing the shirts.

कर्मप्रवहदोळु संचार माडिसुतिप्प जीवरन = Then He will make the Jīvas to travel in the floods of karmas and the Jīvas will rotate there.

मोहव कविसि = The Jīvas will be enveloped by Moha — illusion etc. by that

मायारमण = Śrī Vāsudeva who is the Husband of 'Māyā' — Mahālakshmī.

भवके कारणनागुवनु = He makes them to be the reason for births and deaths and to revolve in samsāra.

श्रवणमननमाळ्परिगे = For those Jīvas, who do Śravaṇa, Manana, Dhyāna of His mahimās

मोचकनेनिसुतिप्प = He would remove all bondage and grant them Moksha.

SUMMARY

"ई देह कवचदंददि तोडिसि"— This means that Liṅgadeha was not there for the Jīva earlier and later on, it was given by Śrī Vāsudeva. **This is not so. What Śrī Dāsaru means that this Liṅgadeha is under the control of Paramātmā.** For the Jīva, the Liṅga deha is there from anādi kāla. This can be seen from Viṣṇu Rahasya authority :

"तत्तदाकारसदृशैर्लिंगदेहैः अनादिभिः ।
कंचुकैरिव संच्छन्नास्तत्तद्वर्णैः पृथक्पृथक् ॥"

एतादृशलिंगदेहैः असृज्यावस्थायां जीवाः सन्ति अनादिकालतः इत्यत्र प्रमाणं—

"लिंगदेहयुताः सर्वे पतिता मूर्च्छिता इव ।
इंद्रियाणि दशैकं च मनः तन्मात्रकाः तथा ।
पंचैव षोडशकला लिंगदेहमनादिमत् ॥" इति च ॥

One more authority for this :

"अनादिकर्मणा बद्धा लिंगमात्रशरीरिणः ।
वीक्ष्य तद्बन्धमोक्षाय सिसृक्षुः भगवानभूत् ॥" इति च ॥

Another authority is there, consisting of a Suḷādi :

"वणगिद्द गजुगद कायोळु अदर बीज अनुसरिसि इद्दंते अनादियिन्द गुणत्रयात्मकवाद लिंगदेहदोळगे चेतनर्पोदिप्प असंबंधदिंद वनजनाभनु सृष्टिप्रारंभदल्लि बेवरनु पुट्टिसुव लिंगदेहदिंद घनवागि तोरद वसनदोपादियल्लि पच्चिसुव ॥"

Like this the Suḷādi by the great Mahān Śrī Vijaya Dāsaru.

संश्रवण— In Bṛhat Tantra, it is seen

"नित्यशः श्रवणं चैव मननं ध्यानमेव च ।
कर्तव्यमेव पुरुषैः ब्रह्मदर्शनमिच्छुभिः ॥ इति बृहत्तंत्रे ॥

This is found under the sūtra 4.2.2 ॐ लिङ्गाच्च ॐ in the Bhāshya.

Śloka 9

साशनाह्वय स्त्रीपुरुषरोळु वासवागिहनेंदरिदु
विश्वासपूर्वक भजिसि तोषिसु स्वावरोत्तमर ।
क्लेशनाशन यचलगळोळु प्रकाशिसुतलिहनशनरूपो-
पासनव माळपरिगे तोर्वनु तंन निजरूप ॥ ९ ॥

साशनाह्वय स्त्री पुरुषरोळु = In those creatures which take food in all such creatures there are purushas and strees.

वासवागिहनु = Paramātmā is residing in all of them.

एंदु अरिदु = Like this, it should be understood.

विश्वासपूर्वक भजिसि = Then with great concentration and attention worship of Him has to be made.

तोषिसु स्व-अवर-उत्तमर = Then make them happy of those who are lower and higher to you.

क्लेशनाशनु अचलगळोळु = Paramātmā who clears off dukkhas remains in Parvatas which are achalas, and also in Śāligrāmas,

अनशनरूप = In the rūpa called 'Anaśana' which means not taking food, in that name,

प्रकाशिसुतलिहनु = He glitters always.

उपासनव माळ्परिगे = For those devotees who do Upāsanā as told earlier,

तंन निजरूप तोर्वनु = Paramātmā would do anugraha to them by Aparoksha Jñānam.

SUMMARY

(1) Those who take food are called as 'Sāsanar'. Those who do not food are called as 'Asāsanar'.

(2) Those creatures which consume food are termed as 'Chala creatures'. Those which do not take food are termed as 'Achala creatures'.

(3) In Chala creatures, human being are uttamas.

(4) In the jagat, in all females and males, Paramātmā remains with the name 'Sāśananan' and in all achalas like mountains, Sāligrāmas etc. He remains with the name 'Aśananan'.

Whoever understands Paramātmā like this with great devotion and bhakti, and also should make persons who are lower to him in Jñānam and bhakti, as well as those who are higher to him, in Jñānam and bhakti, always happy.

(5) Then the Paramātmā residing in them would be satisfied.

(6) Like this, whoever does Upāsanā of Paramātmā as 'Sāśana rūpi' and 'Asāśana rūpi', for such Jñānin, bhaktas, Paramātmā will bestow them with His Bimba rūpa under Aparoksha Jñānam.

* * *

Śloka 10

प्रकारांतर चिंतिसुवदी प्रकृतियोळु विश्वादि रूपव
प्रकटमाळ्पेनु यथामतियोळु गुरुकृपाबलदी ।
मुकुरनिर्मित सदनदोळु पोगे स्वकीयरूपव कांब तेरदलि
अकुटिलात्मक चराचरदि सर्वत्र तोरुवनु ।। १० ।।

प्रकारांतर चिंतिसुवदु = In another way also, the chintanā has to be made. In the Prapañcha consisting of mobile and immobile articles, let the pervasiveness of Paramātmā be thought over.

ई प्रकृतियोळु विश्वादि रूपव = In this Prakṛti, Viśwa, Taijasa, Prājña and Turya rūpas' Upāsanā order

गुरुकृपावलदी = Due to the mercy of my guru

यथामतियोळु = as far as my intelligence can pervade,

प्रकटमाळ्पेनु = I shall bring them out.

मुकुरनिर्मित सदनदोळु पोगे = If a person enters a house which is wholly built by glasses,

स्वकीय रूपवु कांबतेरदलि = Then that person sees his own figure in that room.

Like that,

अकुटिल आत्म चराचरदि सर्वत्र तोरुवनु = Paramātmā who has no defects at all in Him appears in the rūpa in all human beings.

SUMMARY

(1) In another way, the pervasiveness of Paramātmā in the Prapañcha consisting of mobile and immobile can be thought of.

(2) Let me state about the four rūpas of Paramātmā as (i) Viśwa (ii) Taijasa (iii) Prājña and (iv) Turya as far as my Jñānam reaches by the anugraha of my Guruvarya and his Kṛpā.

(3) When a person enters a house which is built by glasses (with mercury pasted), he would be able to see his pratibimba only in all directions.

Like this, Paramātmā who has no iota of defects or draw-backs, remains in the chara creatures like human beings, and achala entities like mountains, Sāligrāmas and in all places, He will be living with infinite and ananta rūpas.

Śloka 11

परिच्छेदत्रय प्रकृतिगळगिरुतिह्नु विश्वादि
रूपव धरिसुतात्मादि त्रिरूपव यीषणत्रयदी ।
सुरुचिज्ञानात्मस्वरूपदि तुर्यनामक वासुदेवन
स्मरिसु मुक्तिसुखप्रदायकनीतनहुर्देदु ॥ ११ ॥

परिच्छेदत्रयप्रकृतिगे विश्वादिरूपव धरिसुत इरुतिह्नु = For Prakṛti, there are three parichchedas namely (i) Satwa Parichcheda (ii) Rajo Parichcheda and (iii) Tamo Parichcheda. Paramātmā remains in all these as Viśwa, Taijasa and Prājña names and rūpas.

ईषणत्रयदि आत्मादि त्रिरूप = In Īshaṇatraya namely (i) Dhārohaṇa (ii) Putreshaṇa and (iii) **Viśheshaṇa** in all these three, Paramātmā remains in the three rūpas as (i) Ātmā (ii) Antarātmā and (iii) Paramātmā.

सुरुचि = with special splendour.

ज्ञानात्मा = as Jnana-Ātma rūpa

तुर्यनामक = with the name as 'Turya'.

वासुदेवन = This Vāsudeva rūpi Bhagawān

मुक्तिसुखप्रदायकनु = is the bestower of mukti, happiness and like this

स्मरिसु = Please do Smaraṇa of Him.

SUMMARY

(1) Prakṛti is made up of three parichchedas (i) Satwa (ii) Rajo and (iii) Tamo.

(2) Paramātmā with three rūpas as (i) Viśwa (ii) Taijasa and (iii) Prājña is pervading in all these three respectively.

(3) In Dhārohana, Putreshana and Videshana and in this Eshaṇatraya Paramātmā resides in the three rūpas as 'Ātmā', 'Antarātmā' and 'Paramātmā and he has pervaded in those three forms.

(4) Śrī Vāsudeva with special splendour, with the rūpa of Jñāna-Ātma, with the name 'Turya', bestows Mukti sukha and like this Smaraṇa has to be done.

Śloka 12

कमलसंभवजनकजडजंगमरोळगे नेलसिद्दु
क्रमव्युत्क्रमदि कर्मव माडि माडिसुतिप्प बेसरदे ।
क्षमक्षामसमीहनाह्वय सुमनसासुररोळगे
अहं मम न मम यंदीवुपासनेगैव प्रांतदली ॥ १२ ॥

कमलसंभवजनकजडजंगमरोळगे नेलसिद्दु = Śrī Vāsudeva father of Chaturmukha Brahma resides in all the moveable and immoveable articles and in all Jīvas.

क्रमव्युत्क्रमदि कर्मव वेसरदे माडि = All the jobs that are to be done — namely virtuous deeds and also opposite to those kāryas namely sinful deeds and all activities He does in them without even a little fatigue.

माडिसुतिप्प = That is, He does and sees that the Jīvas do also like that.

क्षम = Paramātmā is called as 'Kshama' because He has the śakti to forbear all and to take all the burdens.

क्षाम = Paramātmā is called 'Kshāma' because during pralaya kāla, He makes all of them with subtle forms Sūkshāma rūpa and keeps them in His belly.

समीहन = Paramātmā is called as Samīhana because He has the desire in the activities connected to creation, sustenance etc.

आह्वय सुमनस असुररोळगे इद्दु = Paramātmā has these three names namely Kshama, Kshāma and Samīhana.

He remains in devatās, and in asuras (in the Madhya Jīvas also has to be added here) He remains in all these three types of Jīvas.

अहं = I am Paramātmā like this in the daityas.

मम = My wife, my children, my wealth like this, with attachment karmas are done with benefit motive always, like this in Nitya Samsārins.

न मम = Not belonging to me, all belongs to Paramātmā only like this, in Sātwika Jīvas devatās also,

प्रांतदलि एंदु = in the end, as said earlier, he will make Jīvas to do upāsanā.

SUMMARY

(1) तेन विना तृणमपि न चलति— Is the śruti and Śrī Dāsaru explains this, in the present śloka.

(2) "क्षमः क्षाम समीहनः" इति विष्णुसहस्रनामसुपाठात् ॥

In Viṣṇu Sahasranāma the 47th śloka runs thus :

अनिर्विण्णस्थविष्ठो भूद्धर्मयूपो महामखः ।
नक्षत्रनेमिर्नक्षत्री क्षमः क्षामस्समीहनः ॥

Viṣṇu is called as क्षमः because in the Avatāra of Varāha, He lifted the earth and established the same.

क्षमाया अयं धारको वराहादिरूपेण इति क्षमः ।
वामनरूपेण क्ष्मा प्रतिगृहीता इति क्षामः ॥

Viṣṇu is called as क्षामः because in the glorious Avatāra of Śrī Vāmana, He rescued and got back the earth from that asura groups Bali and others.

क्षमाया अयं धारको वराहादिरूपेण इति क्षामः ॥

By the Varāha rūpa, He held Mahālakshmī and so He is called as 'Kshāmaḥ'. This is exactly said in the sutra :

१-३-१० : ॐ अक्षरमबरान्तधृतेः ॐ

समीहनः — Viṣṇu is called as समीहनः because He is equal in all rūpas and Avatāras. He does His activities so. In the 4.2.14 ॐ स्मर्यति च ॐ, समानि रूपाणि सर्वत्र अस्येति समी, ईहते चेष्टते इति ईहनः, समी च असौ ईहनश्चेति 'समीहनः' ॥

Śrīmad Āchārya quotes authority from Vārāha as :

मत्स्यकूर्मवराहाद्याः समा विष्णोः अभेदतः ।
ब्रह्माद्याः तु असमाः प्रोक्ताः प्रकृतिश्च समाऽसमः ॥

—इति वाराहे ।

(1) Śrī Vāsudeva rūpi Paramātmā remains in Sātwika, Rājasa and Tāmasa Jīvas and sees that they do virtuous, mixed and sinful deeds respectively. He does and He also sees that they do so.

(2) Since Paramātmā bears and supports all and so He is called as 'Kshāman'. In devatās, He remains with that name.

(3) In Pralaya Kāla, He makes all the creatures in subtle form and keeps them in His Belly.

(4) Kshāma — with that name, He remains in daityas.

(5) Samīhana is the rūpa by which He desires to create, sustain etc. By that rūpa, He remains in the Rājasa Jīvas also.

(6) In the daityas, He remains and sees that they do Upāsanā for identity between Jiva and Brahman and sees that their sādhana for their respective destiny is completed.

(7) He remains in the Rājasa Jīvas and an attachment towards wife, children, wealth etc. and makes them to do upāsanā of Him, for their sake and welfare.

(8) In Sātwika Jīvas, devatās, he remains and motivates to do the activities with the frame of mind that all belongs to Him only. Paramātmā alone is independent. I am absolutely controlled by His orders. He makes them to

understand so and does all activities in them and also gets done by them so.

(9) Jīvas cannot shake even a small straw independently. Paramātmā gets done all the kāryas from the Jīvas as per swabhāva, Karmas and all are done by Him, then gives the śakti to Jīvas and gets them done through them.

Śloka 13

ई समस्त जगत्तु यीशावास्यवेनिपदु कार्यरूपवु
नाशवादरु नित्यवे सरि कारणप्रकृति ।
श्रीशगे जडप्रतिमे यनिपदु मासदोंमिगु संनिधाववु
वासवागिह नित्य शालिग्रामदोपदि ॥ १३ ॥

ई समस्त जगत्तु ईशावास्य वेनिपतु = All these worlds are the places of dwelling residence for Paramātmā.

कार्यरूपवु = This Jagat is Kārya rūpa.

नाशवादरु = At the time Pralaya Kāla, when these worlds all get destroyed,

कारणप्रकृति = Even then the reason for the jagat is 'Prakṛti'

नित्यवे सरि = is always Nitya — eternal (that is Prakṛti in the subtle form and also the presiding deity Chetana Prakṛti Mahālakṣhmī) That Kāraṇa Prakṛti is always eternal and Nitya and she has no destruction at all.

This Kārya rūpa Jagat,

श्रीशगे जडप्रतिमे यनिपतु = can be said as Jaḍa rūpa Pratimā for the Husband of Mahālakshmī.

मासदोंमिगु = In every month which means always, eternally,

संनिधानवु = the presence of Paramātmā is there in them.

शालग्रामदोपादि = Just like the presence of Paramātmā is in Sāligrāma, in the same way

नित्य वासवागिह = The jagat which is Kārya rūpa — that Prapañcha has Paramātmā's pervasion from the beginning to the end.

SUMMARY

(1) "ईशावास्यमिदं सर्वं" is the first mantra under Īśāvāsya Upanishad. As per Śrīmad Āchārya's Bhāshya, this Jagat has no beginning or end and remains as the dwelling place for Paramātmā.

(2) For the pot, the Kāraṇa is mud. Kārya is pot. Even though the pot is broken and gets destroyed, the mud does not get destroyed, which was the kāraṇa for the pot. Mud is Nitya. Again pot can be made out of it.

Like that in the case of Prakṛti, Chetana Prakṛti is the Kāraṇa for chetanas. Jaḍa prakṛti is the kāraṇa for Jaḍa's creation. Jagat is the kārya of these kāraṇas.

Jagat which is Kārya rūpa, gets destroyed during pralaya. But Kāraṇa rūpa Prakṛti is Nitya and so again it is created. This Prapañcha is of Jaḍa Chetanātmaka. In this, the Jaḍa rūpa Prapañcha in entirety is the Jaḍa Pratimā of Paramātmā.

All the chetanas are the chetana pratimās of Paramātmā.

As long as the Kārya rūpa Prapañcha exists, the Sannidhāna of Paramātmā will be there.

Even in Pralaya also, Paramātmā remains in Kāraṇa rūpa Prakṛti.

In Sāligrāma, the presence of Paramātmā is always available, in speciality. Like that also, in the case of Prapañcha in the beginning and also in the end, the Sannidhāna viśesha of Him, will be there always.

Purandara Dāsaru in the Suḷādi states :

गुणकालदेशवेद जीव लकुमिनारायण नित्यवस्तुयंनि ॥

and shows that the Sannidhāna will be there always.

Śloka 14

एकमेवाद्धितीयरूपानेक जीवरोळिद्दु ता
प्रत्येक कर्मव माडि मोहिसुतिप्प तिळिसदले ।
मूकबधिरांधादि नामक यी कलेवरदोळगे करेसुव
माकलत्रन लौकिक महामहिमेगे नंबे ॥ १४ ॥

एकमेव = Parabrahma Paramātmā alone is dependent and He is the only one.

अद्धितीयरूप = There is none else equal to Him. There is nobody other than Him, is independent.

That Paramātmā resides in all Jīvas, but,

अनेक जीवरोळिद्दु तिळिसदले = He is never visible to others. Nobody knows about His presence there in the Jīvas.

प्रत्येक कर्मव माडि = He does separate and distinct karmas from each and every Jīva, by remaining in them.

मोहिसुतिप्प = He makes the Jīvas to be under the delusion as though they are the absolute doers of such karmas.

ई कलेवरदोळगे = From the śarīras of the Jīvas, from these bodies.

मूक = dumb वधिर = duff अन्ध = blind आदि नामदि = by these names, in the case dumb persons as a dumb; in the case of different persons as a duff person, in the case of blind person, like the blind, He remains and He is called so.

माकलत्रन लौकिक महामहिमेगे नंवे = Paramātmā who is the Husband of Mahālakshmī, and how to describe about His Mahāmahimās connected to the world by me ? Which means, it would be impossible to state in full by anyone.

SUMMARY

एकमेव अद्वितीयं ब्रह्म— This śruti states that Paramātmā alone is unique and independent. There is no second entity equal to Him. All are lower and small in status by infinite item compared to Him. It states that no one can be compared to Him.

No positive, even, or equal example can be given for Him. Because all others are infinite times smaller than Him and all the splendour of all, depends upon Him. That is why it would be impossible to give any positive example to Him in His case. All examples can be given in a negative way only. This is because there is no second entity like Him. This is the correct and proper meaning of the śruti "एकमेव अद्वितीयं ब्रह्म". It would be totally foolish and against all pramāṇas to give meaning to this śruti that Brahman alone is true and all others are false. There cannot be a better perversion in Vedānta than this.

Such great Paramātmā with mahāmahimās though He is only one, still in the world, He resides in all the creatures in a steady way. Then He does all karmas and He also sees that the Jīvas do so. Further He creates an illusion in the minds of the Jīvas as though they have done those jobs independently.

He makes the Jīvas to be ignorant to the fact, that He remains there and does all the work.

From the dumb person, He remains there in him, and He acts as a dumb person. He remains in the duff persons and behaves and acts like a duff person. Similarly He remains in the blind person and get such name and acts as a blind person.

How to extol the maha-mahimās of Paramātmā who is so great, is not known to anyone. (Which means no one can understand His vast glories fully).

Śloka 15

लोकबंधुर्लोकनाथ विशोक भक्तर शोकनाशन
श्रीकरार्चित सोकदंदलिप्प सर्वरोळु ।
साकुवनु सज्जनर परम कृपाकरेश पिनाकिसन्नुत
स्वीकरिसुवानानतरु कोट्ट समस्त कर्मगळ ॥ १५ ॥

लोकवन्धु = Paramātmā is like a relative for all the people in the Jagat.

लोकनाथ = He is the master of the entire jagat.

विशोक = For Him, there is no misery at any time, at any place due to any person, for any reason.

भक्तर शोकनाशन = He destroys the miseries of His devoted bhaktas.

श्रीकरार्चित = He is being worshipped with all devotion by the hands of Mahālakshmī.

सोकदंदलि = Though He does all the activities connected to virtuous and sinful deeds in them, still he is not affected or having connection to them.

सर्वरोळु लिप्प = He remains in all the Jīvas as Antaryāmin.

परम कृपाकर ईश = He is the most merciful Lord. He is Kṛpā Mūrty. He is Paramātmā.

सज्जनर साकुवनु = He will protect His devotees.

पिनाकिसन्नुत = He is being extolled by Rudra deva.

आनतरु कोट्ट समस्त कर्मगळ स्वीकरिसुवनु = Those devotees who worship Him and whatever karmas are submitted to Him by them, He would accept all such virtuous and also sinful activities/karmas.

SUMMARY

(1) Paramātmā is the relative for all Jīvas.

(2) Paramātmā is the Master/Prabhu for all.

(3) Paramātmā, for Him, there is asolutely no misery at all.

(4) Paramātmā is the only Supreme Deity who will clear off, the births and deaths of His devotees.

(5) Paramātmā is being worshipped by the hands of Mahālakshmī.

(6) Paramātmā is in all Jīvas and does all puṇya and pāpa karmas. But He remains there in them, without any connection with those karmas.

(7) He is full in all Jīvas with full measure.

(8) Paramātmā is the greatest Karmamūrty.

(9) Paramātmā is Īśa.

(10) Paramātmā is the protector of all sātwic souls.

(11) Paramātmā is being worshipped by the great Rudra.

(12) When devotees submit Karmas to Him, He in turn would accept those Karmas in all and would protect those devotees.

This śloka is based on the Viṣṇu Sahasranāma śloka.

Śloka 16

आहित प्रतिमेगळेनिसुववु देहगेहापत्य सतिधन
लोहकाष्ठशिलामृदात्मकवाद द्रव्यगळ ।
स्नेहदलि परमात्मयनगित्तीहर्नेदरिदनु दिनदि
संमोहकोळगागदले पूजिसु सर्वनामकन ॥ १६ ॥

देह = This body

गेह = is the house.

अपत्य = Children,

सति = wife,

धन = wealth,

लोह = gold, silver, copper etc. minerals,

काष्ठ = timber and woodden articles,

शिला = stones

मृदात्मकवाद द्रव्यगळु = all the articles which have been produced by mud,

आहित प्रतिमेगळु एनिसुववु = all these are called as the 'Āhita Pratimās' of Paramātmā.

स्नेहदलि परमात्मा यनगित्तीहनेंदु अरिदु = With great affection and mercy Paramātmā has given all these to me, like this, one should understand,

अनुदिनदि = always and at all times.

संमोहकोळगागदले = Without being totally absorbed in them,

सर्वनामकन पूजिसु = Do pūjā to Paramātmā always who is denoted by all the names. All names belong to Him only.

SUMMARY

(1) This body, house, children, wife, wealth, gold, silver etc. woodden articles, stones, gardens and others connected to mud, are all given by Paramātmā with great affection and mercy on us for our enjoyment, based upon our Puṇyakarmas in the past.

(2) When the credit of Puṇyakarmas get exhausted, then they will all disappear. Hence much attachment should not be kept on them. One should not be taken away by them and lose his balance.

(3) Paramātmā has given all these to us and that Paramātmā is denoted by all names. Hence His names should always be taken for japa and much and heavy attachment and reliance should not be kept on these, articles.

* * *

Śloka 17

श्रीतरुणिवल्लभगे जीवरु चेतन प्रतिमेगळ्ळु
वोतप्रोतनागिद्देल्लुरोळ्ळु व्यापारमाडुतिह ।
होत सर्वेन्द्रियगळोळ्ळु संप्रीतियिंदुंडुणिसि विषय-
निरवात देशग दीपदंददलिप्प निर्भयदि ॥ १७ ॥

श्रीतरुणिवल्लभगे जीवरु चेतन प्रतिमेगळ्ळु = For Paramātmā who is the Husband and Master of Mahālakshmī who is always young, all the chetanas in the jagat, are chetana pratimas.

यल्लरोळ्ळु ओतप्रोतनागिद्दु = That Paramātmā is dwelling in all Jīvas like wrap and weft of the weaving machine (Looms). (That is yarn is used in perpendicular as well as in horizontal ways for weaving cloth and yarn is pervading through out the cloth. Like that Paramātmā is pervading through out the world in all places in all forms).

एल्लरोळ्ळु व्यापारमाडुतिह = Remaining in all Paramātmā does all the activities and kāryas in them.

सर्वेंद्रियगळोळ्ळु = In all the indriyas like eye, ear etc.

होत = Paramātmā with the name 'Hota' is all pervasive in all such places.

विषय संप्रीतियिंदुंडुणिसि= The Vishaya sukha attributable to Jñāna-indriyas and Karma-indriyas, He enjoys them with happiness and then makes the Jīvas to enjoy the same.

निरवातदेशग दीपदंदलि निर्भयदि इप्प = That Paramātmā lives in all places like a lamp with brightness in a place where there is no wind, without any sort of fear.

SUMMARY

(1) Goddess Mahālakshmī is always young. He gives great affection and love towards Her and She also has unique reverence to Paramātmā.

(2) For Paramātmā, all the chetanas in the jagat are His pratimās.

(3) Just like yarn is going vertically and horizontally in a cloth through out and in the same way, Paramātmā is pervading through out the jagat in all places, and is in the form of the Jagat.

(3) He remains in all Jīvas and does all kāryas in them.

(4) Paramātmā remains in all indriyas with the name 'Hota'. He receives the Vishaya sukha from them and then gives to the Jīvas for them to enjoy with great happiness.

(5) Just like a lamp which is kept in a place where there is no wind and so there is no fear, for the lamp to be put off. Like that Paramātmā remains in all places without any fear from anyone, at any place and at any time.

Śloka 18

भूत सोंकिद मानवनु बहु मातनाडुवतेरदि
महद्भुत विष्णवावेशादिंदलि वर्तिपुदु जगवु ।
कैतवोक्तिगळल्लशेषफणातपत्रगे जीवपंचक
व्रातवेंदिगुभिन्नपादाव्हयदि करेसुवदु ॥ १८ ॥

भूत सोंकिद मानवनु = A person who is affected by a ghost,

बहु मातनाडुव तेरदि = will talk too much.

महद्भुत = like a big Bhūta,

विष्णु आवेशादिंदलि = with āveśa of Śrī Viṣṇu,

जगवु = this jagat,

वर्तिपुदु = is functioning dynamically.

कैतवोक्तिगळल्ल = These words are not untrue or out of conceit.

शेषफण आतपत्रगे = Paramātmā who has the hoods of Ādiśesha as His Umbrella,

जीवपंचक व्रातवंदिगु = Devatās, Gandharvas, Pitṛs, Human beings and rākshasas are the five kinds of Jīvas' groups, for them at all times

भिन्नपादाह्वयदि करेसुवदु = will be called as the Pratibimbas of Paramātmā.

SUMMARY

(1) In Chāndogya Upanishad it is said :

भिन्नपादाः सर्वजीवाः तस्य साहश्यमात्रत इति ॥

All the Jīvas are different from Paramātmā and they have only a little similarity.

(2) Paramātmā is Mahābhārata and by him the whole world is pervaded. Many wonderful deeds are done in the jagat, by those various creatures. These words are not untrue.

(3) Ādiśesha's hoods are used as an Umbrella for Bhagawān. For Him, this Jiva Pañchaka namely (i) Devatās (ii) Gandharvas (iii) Pitṛs (iv) Human beings and (v) Rākshasas are 'Bimba Pādas' for Him. That is, they are Pratibimbas. All the Jīvas are bhinna aṁśas of Paramātmā.

Śloka 19

दिवियोळिप्पवु मूरु पादगळवनियोळगिहदोंदु यी विध
कविभिरीडित करेसुव चतुष्पाद तानेंदु ।
इवन पादचतुष्टयगळनु भवके तंदु निरंतरदि
वुद्धवन सख सर्वांतरात्मकनेंदु स्मरिसुतिरु ॥ १९ ॥

मूरु पादगळु दिवियोळिप्पवु = Three pādas = swarūpas namely Anantāsana, Vaikuṇṭha, Nārāyaṇa — these rūpas are beyond this Brahmāṇḍa.

ओंदु = One swarūpa, that is the swarūpa which is present in all Jīvas. (that is why Jīvas are called as 'bhinnāṁśa of Paramātmā).

अवनियोळगिहदोंदु = One swarūpa is available on the earth.

ई विध कविभिरीडित = Like this, Paramātmā is extolled and praised by Jñānin.

चतुष्पाद तानेंदु = He is praised as having four pādas — Four kinds of aṁśas in Him.

करेसुव = He is being called/told so.

इवन पादचतुष्टयगळनु = Like this, the four aṁśas of Paramātmā,

अनुभवके तंदु = Should be brought for mind to experience,

निरंतरदि = Always without interruption

उद्धवन सख = Uddhava's friend Bhagawān Śrī Kṛṣṇa rūpi Paramātmā,

सर्वांतरात्मकनेंदु स्मरिसुतिरु = And He is the Sarva Antaryāmi for all Jīvas and like this Smaraṇa should be made always.

SUMMARY

(1) In Chāndogya Bhāshya it is said :

स्वरूपपादा विष्णोस्तु त्रयो हि दिवि संस्थिताः ।
नारायणो वासुदेवो वैकुंठ इति च त्रयः ॥ इति छांदोग्यभाष्ये ॥

(2) पादचतुष्टयेति ॥ तदुक्तं छांदोग्ये "गायत्रीनामको विष्णुः चतुष्पात्संप्रकीर्तित" इति ॥

Śrī Jagannātha Dāsaru has based this śloka on the authority of Chāndogya Bhāshya only.

(2) 'Pāda' means 'Aṁśa'. It cannot be said as 'Swarūpa' also. For Paramātmā, there are 4 aṁśas. In the earth, He is there with one aṁśa. the other three aṁśas (swarūpas) are beyond Brahmāṇḍa, and remains as the support for Chaturmukha Brahma and other devatās.

(3) In Anantāsana, Padmanābha Mūrty has Ādiśesha as the bed. In Vaikuṇṭha, Śrī Vāsudeva rūpa is present. At the time of Ādisṛshṭikāla, in order to create Brahmāṇḍa, Paramātmā plays in the Pralaya waters with rūpa Nārāyaṇa. (Nāram means water). Like this, three pādas or swarūpas.

(4) All the Jīvas are bhinna aṁśas of God. Paramātmā remains with one aṁśa in all the Jīvas in the Jagat. Hence the total comes to four pādas four swarūpas and all are the four are Paramtma's swarūpas and Paramātmā's aṁśas. All these four should be understood well and should be brought to experience and all the time they should be meditated in Śrī Kṛṣṇa rūpa Paramātmā who is the best friend of devotee Uddhava.

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Śloka 20

वंशबागळु बेलेयगंडनरांसदलि शोभिपुदु बागद
वंशपाशादि कट्टि एरुव डोंब मस्तकके ।
कंसमर्दन दासरिगे निःसंशय वंदिसदे
ना विद्वांसनेंदहंकरिसे भवगुणदिंद बंधिसुव ॥ २० ॥

वंशबागळु वेलेयगंडु = When the bamboo stick is very fat and blended, then it can be used for making a palaquin.

नरांसदलि शोभिपुदु = Then that bamboo is used for the Palaquin, then that bamboo would shine on the shoulders of human beings.

पाशादि कट्टि = When they are bound by ropes on all the four rides so that it does not move in either way, then.

डोंव मस्तकके = Then that magician or the rope dancer will place his legs on the bamboo and will climb up.

कंसमर्दन = Śrī Kṛṣṇa eliminated the demon Kamsa,

दासरिगे = For His devotees,

निःसंशयदि = without any doubt,

वंदिसदे = without doing namaskārams to Śrī Kṛṣṇa.

ना विद्वांसनेंदु अहंकरिसे = and with haughtiness, if one has to take pride that he is a great learned person, then that person,

भवगुणदिंद वंधिसुव = would be bound by this samsāra always and there would be no release for him, from this prākṛtic ocean.

SUMMARY

(1) When a thick bamboo during its growth, if it bends well, then it would be used for a palaquin. That bamboo will be kept on the shoulders of human beings and it is respected.

(2) But as againt this, in case the thick bamboo grows straight, then they would be picked up by rope dancers and others and would be installed on the ground straight.

(3) Then it would be tied up on all the four sides well, to avoid from falling. Then the dancer climbs on the top of the heavy and thick bamboo and puts his legs on its head. Then he exhibits his talents to the people.

(4) Just like that, when Bhagavat-Bhaktas are seen who do great Bhakti in Śrī Kṛṣṇa, the eliminator of Kamsa, the persons who avoid them, by thinking in their minds that they are great pandits, are like the straight bamboo which is tied up the rope dancer on all the sides. Like that, Paramātmā will bind such haughty persons in Samsāra always. Śrī Kṛṣṇa would redeem those who bent down and do obeisances to His devotees.

Śloka 21

ज्योतिरूपगे प्रतिमेगळु सांकेतकारोपितसु
पौरुष धातुसप्तक धैर्यशौर्यौदार्यचातुर्य ।
मातु मानमहत्व सहनसुनीतिनिर्मलदेश ब्राह्मण
भूतपंचक बुद्धि मोदलादिंद्रियस्थान ॥ २१ ॥

ज्योतिरूपगे = Paramātmā is Swayam prakāśa. For Him,

प्रतिमेगळु = all these jaḍa pratimās made out of pañcha-lohas etc.

सांकेतक = Śrī Rāma, Śrī Kṛṣṇa these names

आरोपित = given to those pratimās, have all been done only for the convenience to the devotees for the purposes of dhyāna. By nature Paramātmā is residing at all times and in all places. In them,

सुपौरुष = having connection to purushas.

धातुसप्तक = Twak, Rudhira, Charma etc. seven dhātus, then,

धर्मशौर्य औदार्य चातुर्य = Bravery, courage, magnanimity, intelligence,

मातु मान महत्व सहन सुनीति निर्मल देश ब्राह्मण भूतपंचक बुद्धि मोदलादिन्द्रिय स्थान = Satya or Prāmāṇic words connected to Śrī Bhagawān, prestige, Uttamatwa, Tolerance, Justice, Pure place, Brāhmins, the five bhūtas, Buddhi and other 11 indriyas (that is five Jñāna-indriyas and five Karma-Indriyas and Manas / all these are the dwelling places of Paramātmā.

SUMMARY

(1) In Copper, Brass, Silver, Gold etc., vigrahas are made like Śrī Rāma, Śrī Kṛṣṇa, and Śrī Narasimha, in human form and worship of them is performed.

(2) These Pratimās are not Paramātmā who is Tejo rūpi. For the convenience of our dhyāna, such Pratimās are made and worship of them, is done by us.

(3) Then the names are given to such Pratimās as Śrī Rāma, Śrī Kṛṣṇa and so on. in those Pratimās, the presence of Paramātmā is then invoked.

(4) Therefore those who do Pūjā to those Pratimās wholly identifying with them with God and also forgetting about Paramātmā in other places as found in the śāstras, will not get any virtue by such pūjās and worship.

(5) The seven dhātus connected to the body, bravery, magnanimity, intelligence, welfare, words connected to Bhagawān, prestige, tolerance, justice, pure place, brāhmins, pañcha bhūtas, eleven indriyas all these are the residing places of Bhagawān and this should be known well and in all such places Bhagavat rūpa dhyāna should be made.

(6) Bravery etc. are not visible to the eyes. In brave persons, Paramātmā remains in bravery rūpa. So when a man is called as a 'brave person' or as a judicious person all such names apply to Paramātmā only. Like that dhyāna should be made of Paramātmā remembering about Him in all such places, entities etc.

Śloka 22

जीवराशियोळमृत शाश्वत स्थावरगळोळु
स्थाणुनामकनावकालदलिप्पनजितानंतनेंदनिसि ।
गोविदांपति गायनप्रिय सावयवसहस्रनाम
परावरेश पवित्रकर्म विपश्चित सुधाम ॥ २२ ॥

गोविदांपति = Paramātmā is the Master of Jñānin who are proficient in Vedas and Vedāntas,

गायनप्रिय = Paramātmā is much pleased when His mahimās are sung in music in various rāgas like Kalyāṇi, Bhairavi, Kāmbodi, Arabi, with good swara and tāla.

सावयव = Paramātmā is with unique and extraordinary limbs in Him.

सहस्रनाम = Paramātmā is extolled by thousand beautiful names starting from 'Viśwa' in Viṣṇu Sahasranāma Stotra.

परावरेशा = Paramātmā is the Master for all Uttama Jīvas like Brāhmins and low Trināḍi Jīvas also.

पवित्रकर्म = All the activities of Paramātmā are pure and have no blemishes at all.

विपश्चित सुधाम = For the learned Jñānin Paramāṭmā is the best place of residence.

जीवराशियोळमृत = Among the chetanas He is called as Amṛta because He has no death at all.

शाश्वत = Paramātmā is always study and stable.

स्थावरगळोळु = Paramātmā remains in trees, creepers etc.

स्थाणुनामक = With the name as 'Sthāṇu'

अजित = Paramātmā is called as Ajita because He has no defect at all.

अनन्त = Paramātmā has infinite unlimited/ananta rūpas and is called by the name 'Ananta'.

एन्दु एनिसि इप्प = Like this, Paramātmā is being called so and remains in such places.

* * *

Śloka 23

माधवन पूजार्थवागि निषेधकर्मव माडि धन
संपादिसलु सत्पुण्यकर्मगळेनिसिकोळ्ळुतिहवु ।
स्वोदरंभरणार्थ नित्यदि साधुकर्मव माडिदरु सरि
यैदुवनु देहांतरव संदेहविनितिल्ल ॥ २३ ॥

माधवन पूजार्थवागि = For the performance of Pūjā to Paramātmā, Śrī Madhva,

निषेध कर्मव माडि = when prohibited activities are done

धन संपादिसलु = and by that process, when money is earned,

सत्पुण्यकर्मगळेनिसिकोळ्ळुतिहवु = then those activites get the lable of virtuous activities and as puṇya-karmas.

स्व उदरंभरणार्थ नित्यदि साधुकर्मव माडिदरु सरि = In order to fulfill one's stomach, always daily when uttama karmas are performed,

देहांतर ऐदुवनु = Even then, the person will be born in this Jagat various Janmas and there will not be redemption for him.

सन्देहविनितिल्ल = In this matter, there is no doubt even to a very small tiny extent.

SUMMARY

(1) For the performance of Pūjā to Bhagawān, and for His satisfaction, even when prohibited activities are done and wealth is earned, such person will be treated as the one who has done virtuous deeds only.

(2) On the other hand, a person for his food and survival earns large wealth by proper activities and uses the

same for him, will attain only sins and the result of it, is to be born again and again on this earth.

(3) This śloka has to be understood very carefully. It is not as though that Śrī Jagannātha Dāsaru the great Mahān had given blank cheque to do wrong acts. The emphasis is only to make home, the point, that money should be spent and applied for the pūjā and world of Lord hari.

Likewise a man earning in the proper ways but keeping whole wealth for his worldly pleasures is also very bad. **By proper means, wealth should be earned and by proper proportions, the same should be submitted Devara pūja, worship and connected activities.**

(4) The 'means' should be proper and the 'end' should also be proper.

Śloka 24

अपगताश्रय यल्लरोळगिद्दुपमेयनेनिपानुपमरूपनु
शफरिकेतनजनकमोहिपमोहकन तेरदि ।
तपनकोटिसमप्रभासितवपुवेनिप कृष्णादिरूपक
द्विपदनेंतेंतुंडुणिप सर्वत्र नेलसिद्दु ॥ २४ ॥

अपगताश्रय = Paramātmā is not taking the support of anyone else.

अनुपमरूपनु = Paramātmā is having the most, supreme rūpa which cannot be compared to anyone else.

यल्लरोळगिद्दु = Paramātmā remains in full in all the Jīvas.

उपमेयनेनिप = Paramātmā acts like human beings and so examples are given to Him, as human beings or as animals.

शफरिकेतन जनक = Paramātmā is the Father of Manmatha, during the Avatāra of Śrī Kṛṣṇa.

तपनकोटिसम प्रभा = That Śrī Kṛṣṇa is with many many crores of Sūryas in shining and in brightness.

कृष्णादिरूपक = In the Avatāra of Śrī Kṛṣṇa and in others.

द्विपदर्नेते = He acted like an ordinary human being,

असितवपुवेनिप = with black colour.

मोहकनतेरदि मोहिप = Like this, He remains and creates delusion in the minds of all.

सर्वत्र नेलसिद्दु = He remains in all places with all pervasiveness.

उंडुणिप = He takes the food and makes others to take food.

SUMMARY

(1) Paramātmā is the support of all.

(2) Paramātmā is not at all under the support or care of anyone.

(3) There cannot be any comparison that can be given to Him.

(4) But yet, He remains in the human beings and in Avatāras like human beings, and subjects Himself as though examples can be given to Him.

(5) His brightness and Prakāśa exceeds even crores of sūryas.

(6) In the Avatāra as Śrī Kṛṣṇa and others, He exhibited like human beings, with black, white and other ordinary colours and deluded the ordinary people.

(7) Śrī Kṛṣṇa is all pervasive in all places. He eats the food and enjoys all vishaya bhogas and makes the Jīvas also to eat such food and enjoy the happiness etc.

Śloka 25

अडवियोळु बित्तदले बेळदिह गिडद मूलकि
सकल जीवर वडलोळिप्पाभयवु परिहरगैसुवंददलि ।
जडजसंभवजनक त्रिजगद्दोडेय संतैसेनलु
अवरिद्देडिगे बंदोदुगवनु भक्तर भिडिय मीरदले ॥ २५ ॥

अडवियोळु वित्तदले वेळदिह गिडद मूलकि = In the forest without planting the seeds, of its own accord some trees, creepers, roots, leaves, fruits etc. are grown.

सकल जीवर वडलोळिप्प आ भय परिहरगैसुवंददलि = They are able to clear the diseases of all Jīvas. Like that,

जडजसंभवजनक = Paramātmā who is the Father of Chaturmukha Brahma,

त्रिजगद्दोडेय = and who is the Master of all the three worlds,

संतैसेनलु = and when prayers are submitted to Him to save and protect.

भक्तर भिडिय मीरदले = Then that Paramātmā is bound by the grip of the devotees, and makes Himself bound by their prayers.

अवरिद्देडिगे बंदु ओदगुवनु = And Paramātmā Himself would come to the place where the devotees are and would help to clear their miseries and agonies.

SUMMARY

(1) In the forest without our efforts and without planting seeds, trees, creepers, plants, leaves, branches, fruits etc. are grown.

(2) Such medicinal plants cure all the diseases pertaining to the body of the Jiva.

(3) Like that Paramātmā, is not our son, relative or friend. He is the Leader and Master of all the three worlds. When prayers are submitted before Him to protect us, then He would be bound by the prayers of His devotees and would be bound by such prayers. So then He would Himself directly reach to such places where His devotees are and would help to clear off their distress at once.

Śloka 26

श्रीनिकेतन तन्नवर देहानुबंधिगळंते नव्यव-
धानदलि नेलसिप्प सर्वद सकल कामदनु ।
एनु कोट्टदु भुंजिसुत मद्दानेयंददि संचरिसु मत्तेनु
बेडदे भजिसुतिरु अवनंघ्रिकमलगळ ॥ २६ ॥

श्रीनिकेतन = Paramātmā who is the dwelling place of Mahālakshmī.

तन्नवर देहानुवंधिगळंते सर्वदा सकल कामदनु = will fulfill all the desires of His devotees just like treating them as His own relatives. He would reside near to them without taking any rest whatsoever,

नेलसिप्प = and remain with them near to them.

एनु कोड्दु भुंजिसुत = Paramātmā will take and consume whatever is given and at whichever times, He would not say as difficult, or happy and would receive them calmly.

मद्दानेयंददि संचरिसु = So Just like an elephant with full strength travel in life.

मत्तेनु वेडदे = Further don't ask with Him, to give this and that and so on. Don't pray before Him for such wants connected to the world.

अवनंघ्रिकमलगळ भजिसुतिरु = Always worship the Lotus pādas of Śrī Paramātmā.

SUMMARY

(1) Paramātmā treats His devotees like His own Kith and Kin relatives and stays always near to them. He does not leave them even for a fraction of a second. He then fulfills their desires of mind.

(2) Whatever happens treat them as happened due to Īśwara Saṅkalpa and get yourself satisfied. Don't aspire for Kāmyaphalas. Always do worship of His Lotus pādas. Don't be anxious over others and don't become an object for delicacy before anyone and walk in the life like a strong elephant.

* * *

Śloka 27

बेडदले कोडुतिप्पसुररिगे बेडिदरे कोडुतिह्नु नररिगे
बेडि बळ्ळुव दैत्यरिगे कोडनोंमे पुरुषार्थ।
मूढरनुदिन धर्मकर्मव माडिदरु सरियैहिक फलगळ
नीडि वुन्मत्तरन माडि महानिरयवीव ॥ २७॥

सुररिगे बेडदले कोडतिप्प = Paramātmā will be giving all the requirements for the devatās, even though they had not asked for.

नररिगे बेडिदरे कोडुतिह्नु = For the manushyas, He would grant only when the prayers are submitted before Him.

बेडि बळ्ळुव दैत्यरिगे = For the daityas who ask for their wants to be fulfilled again and again,

पुरुषार्थ कोडनोंमे = He would not grant Dharma, Artha, Kāma, Moksha, even to a little extent.

मूढरु अनुदिन धर्मकर्मव माडिदरु सरियै = Even the ignorant always does the virtuous deeds, as per the rules and regulations, still,

ऐहिक फलगळ नीडि = He would grant only the worldly connected phalas.

उन्मत्तरनु माडि महानिरयवीव = And He would make them haughty minded and finally would grant cruel destiny of Naraka only.

SUMMARY

(1) Here the Sādhana phalas relating to Uttama, Madhyama, Adhama, and Adhamādhama devotees are described.

(i) **Uttama bhaktas**— Even though, they do not pay for it, still Paramātmā would grant uttama destiny.

(ii) **Madhyama bhaktas**— Only when they submit prayers for them, He would grant uttama destiny.

(iii) **Adhama Bhaktas**— Even though they pray for, still he would not grant.

(iv) **Adhama-Adhama bhaktas**— Even though they do good kāryas, still He does not grant Uttama Gati. He grants worldly comforts and thereby they become haughty and then due to that they are sent to Narakas.

Śloka 28

तरणि सर्वत्रदलि किरणव हरहि तत्तद्वस्तुगळ-
ननुसरसुतदरदरंते छायव कंगोळिप तेरदि ।
अरिधरेजानेज जगदोळगिरुव छायातपनेनिसि
संकरुषणाह्वयनवरवर योग्यतेगळंतिप्प ॥ २८ ॥

तरणि सर्वत्रदलि किरणव हरहि = Sūrya in all places spreads over his rays

तत्तद्वस्तुगळननुसरसुत अदरदरंते छायवु = on the respective articles and then the shades of such articles are formed as per their respective figures and forms.

कंगोळिप तेरदि = The shades are formed as per their respectve articles. Like that,

अरिधर संकरुषणाह्वय एज अनेज जगदोळगे इरुव = Paramātmā by name Srī Saṅkarshaṇa rūpi Bhagawān will be residing in the Jagat consisting of chetanas and Jaḍas, along with them.

अवरवर योग्यतेगळंतिप्प छायातपनेनिसि = Jīvas are of various kinds. As per their respective Yogyatās, Status, Swabhāva, Paramātmā will be acting like hot Sun and shade. For some, He will be like the heat of the Sun, for some He will be like shade.

SUMMARY

(1) When the rays of the Sun, fall on any creature, then the shadow is formed like the creature in original.

(2) When the rays of the Sun fall on House, Tree etc. then shadow also will be like house, Tree and so on.

(3) Like that only, Paramātmā Saṅkarshaṇa rūpi hold disc in His Hand, remains in the same Ākāra – figure – form in all the chetanas and Jaḍas in the Jagat.

(4) In the Jagat, in some places there is shade and in some there is heat, like that Paramātmā for His devotees is like shade and for His haters He is like heat.

Śloka 29

ई विधदि सर्वत्र लकुमी भूवनितेयर कूडि
तंन कळाविशेषगळेल्ल कडेयलि तुंबि सेव्यतम ।
सेवकनु तानेनिसि मायादेविरमण प्रविष्टरूपक
सेवि माळ्प शरण्य शाश्वत करुणि कमलाक्ष ॥ २९ ॥

ई विधदि सर्वत्र लकुमी भूवनितेयर कूडि = Like this Paramātmā in all these places joining with Srīdevi and Bhūdevi.

तन्न कलाविशेषगळेल्ल कडेयलि तुंवि = And fills up all His Kalā Viśeshas in all places.

शरण्य = He is the fittest person for others to take refuge.

शाश्वतकरुणि = Paramātmā is having Kāruṇya with the devotees in a steady and same way.

कमलाक्ष = Paramātmā is having eyes like that of Lotus flowers.

मायादेविरमण = Paramātmā is Śrī Vāsudeva who is the Husband of Mahālakshmī called as 'Māyā',

सेव्यतम = He is the person to receive sevās from all,

प्रविष्ट रूपक सेवकनु तानेनिसि = In the Jagat, with Pravishṭa rūpas, He is called as 'Sevaka'.

सेविमाळ्प = He does many many kinds of sevā.

SUMMARY

(1) As told earlier, Paramātmā Śrī Vāsudeva who is the Husband of Māyā — Mahālakshmī, along with Bhūdevi and Srīdevi, is all pervasive in all places.

(2) Paramātmā receives the sevā with His Vāsudeva and other rūpas.

(3) In Chaturmukha Brahma and in all Jīvas, He remains with His Pravishṭa rūpa and does His sevā, by Himself, remaining as Sevaka.

Śloka 30

प्रणवकारण कार्यप्रतिपाद्यनु परात्परचेतना-
चेतनविलक्षणनंतसत्कल्याणगुणपूर्ण ।
अनुपमनुपासितगुणोदधियनघनजितानंतनिष्किं-
चनजनप्रिय निर्विकार निराश्रयाव्यक्त ॥ ३० ॥

प्रणवकारण = 'Om' — this Praṇava is Kāraṇa rūpa. Veda is Kārya rūpa.

Paramātmā remains as 'Om' Praṇava rūpa,

कार्यप्रतिपाद्यनु = And He is Kārya rūpa — Veda-Pratipādya.

परात्पर = (परात् + पर) = Paramātmā is Ati-uttama when compared to Mahālakshmī, Chaturmukha Brahma are uttamas.

चेतनाचेतन विलक्षण = Paramātmā is separate and distinct from chetanas and achetanas.

अनंतकल्याणगुणपूर्ण = Paramātmā is having Ananta Kalyāṇa Guṇa Pūrṇa; having unlimited infinite auspicious attributes in Him.

अनुपमनु = No Comparison can be given for Him.

उपासित गुणोदधि = He is the ocean for all the attributes which are like the ocean.

अनघ = He is absolutely sinless.

अजित = He cannot be won over by any one.

अनन्त = Paramātmā is having unlimited, infinite, ananta rūpas.

निष्किंचन जनप्रिय = Persons who have left the desire in the worldly wealth and having the strong belief that Paramātmā is everything, for such devotees, on them, He has vast liking.

निर्विकार = Always Paramātmā is stable and will be steady in an uniform way. There is no change in Him.

निराश्रय = He has no support from anyone.

अव्यक्त = He is always not visible generally.

SUMMARY

(1) The quint essence of Vedas is Omkāra. From Omkāra, Vedas are born. Omkāra is Kāraṇa rūpa. Vedas are Kārya rūpa.

(2) Paramātmā is Omkāra Prāṇa rūpi and is Sarva Veda Pratipādya.

(3) Paramātmā is Ati Uttama of all Uttamas. He is totally different and distinct from Jīvas and Jaḍas.

(4) Paramātmā is having unlimited infinite ānanda and other guṇas.

(5) Nobody and no article can be told in comparison to Paramātmā.

(6) Paramātmā is highly and properly eligible by Uttama Jīvas for Upāsanā.

(7) Paramātmā is the samudra for all uttama guṇas.

(8) Paramātmā is without iota of sins.

(9) Paramātmā is not defeated anyone, at any time, at any place,

(10) Paramātmā is having unlimited and infinite rūpas.

(11) Paramātmā is the highest uttama and understanding this well with Jñānam and leaving attachment over worldly pleasures and enjoyments, for such devotees, Paramātmā is most merciful and kind hearted.

(12) Paramātmā is always steady and constant without any sort of medification or transformation.

(13) Paramātmā is not having support of anyone and all are supported by Him.

(14) Generally Paramātmā, is not visible and is called as 'Avyakta'.

Śloka 31

गोपभीय भवांधकारके दीपवट्टिगे सकलसुख-
सदनोपरिग्रहवेनिसुतिप्पदु हरिकथामृतवु ।
गोपति जगन्नाथविठ्ठल समीपदलि नेलसिदु भक्तर
आपवर्गर माडुवनु महदुःखभयदिंद ॥ ३१ ॥

इति श्रीमज्जगन्नाथदासराजविरचित हरिकथामृतसारस्य
बिंबप्रकरणसंधिः समाप्ता ॥ २० ॥

ॐ श्रीकृष्णार्पणमस्तु ॥

गोपभीय = Durga Devi's Husband is Paramātmā who is Veda-swarūpi and this samsāra consisting of births and deaths prevents from reaching Him and is like great darkness,

दीपवट्टिगे = For this like the candle light with full brightness,

सकल सुखसदनोपरिग्रह = Having the sukha which is far superior all sukhas.

एनिसुतिप्पदु = Like that being praised or extolled is,

हरिकथामृतवु = The nectar consisting of Paramātmā's attributes. Those who drink this nectar,

गोपति = Husband of the Abhimāni devatā of Vedas Mahā-lakshmī is Paramātmā.

जगन्नाथविट्ठल = Called as Śrī Jagannātha Viṭṭhala.

समीपदलि नेलसिद्दु = He remains very near,

महदुःखभयदिंद भक्तर = and relieves the bhaktas from great miseries and fears,

आपवर्गर माड्डुवनु = and makes them to reach Moksha.

SUMMARY

(1) In Samsāra, due to the abhimāna on wife, children, wealth the memory of Paramātmā will be forgotten easily.

(2) Paramātmā will push such persons in the hells and so this becomes the cause of fear.

Hence for the dark forest of Samsāra, this Harikathāmṛta being drunk and that **Amṛta helps as a lighted lamp.**

Those who drink Harikathāmṛta nectar will be exonerated from the darkness of Samsāra.

Harikathā will remove ignorance and will generate Jñānam and Jñānam will rise up.

Among all the sukhas, the most supreme sukha, it would grant and bestow. **This Harikathāmṛta has the potency and capacity to bestow Swarūpa Ānanda.**

Such devotees who read and preach, teach, write this work, near to them is Paramātmā Śrī Jagannātha Viṭṭhala steadily and relieves them from Samsāra and grant final Moksha to them.

Thus ends Bimba Prakaraṇa Sandhi.

Om Śrī Kṛṣṇārpaṇamastu.

कायेन वाचा मनसेन्द्रियैर्वा
बुद्ध्याऽऽत्मना वाऽनुसृतः स्वभावम् ।
करोमि यद्यत् सकलं परस्मै
नारायणाय इति समर्पयामि ॥

|| श्रीः ||

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He is the Founder-Trustee for many Charitable Institutions connected to philosophy, religion and other mundane charitable objects. He is also the Joint Secretary of Śrī Madhva Siddhānta Onnāhinī Sabhā, Tiruchānur, Tirupati (A.P.)

Śrī Śrī 1008 Śrī Vidyādhīśa Tīrtha Swāmījī of Palimar Mutt (Paryāya Mutt) Udupi, on 7-4-2002 conferred the title of **"Paravidyā Pravīṇa"** on him & blessed for continued service to Vedāntic Philosophy.